

ADVAITA MAKARANDA



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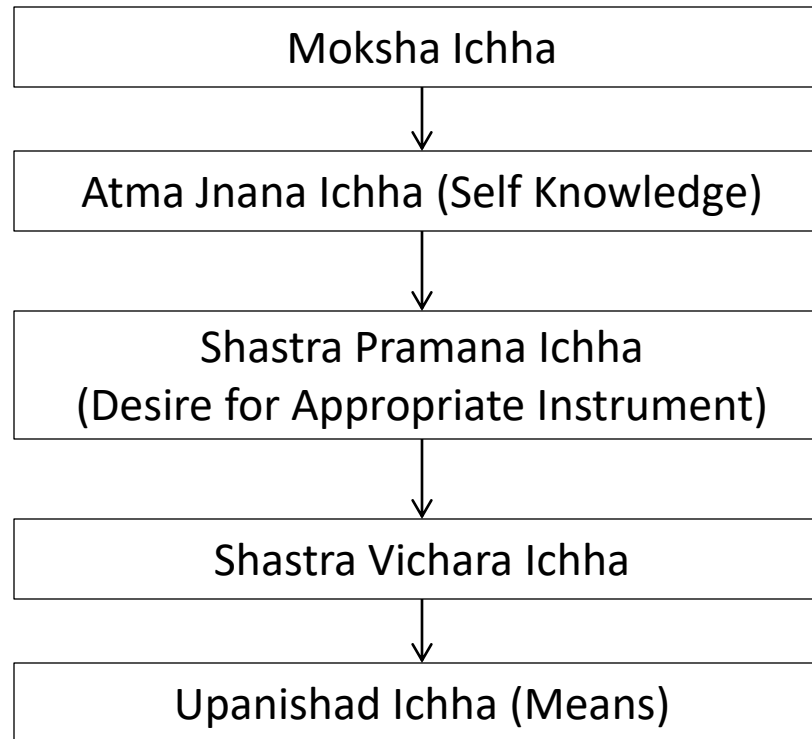
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INTRODUCTION

Introduction

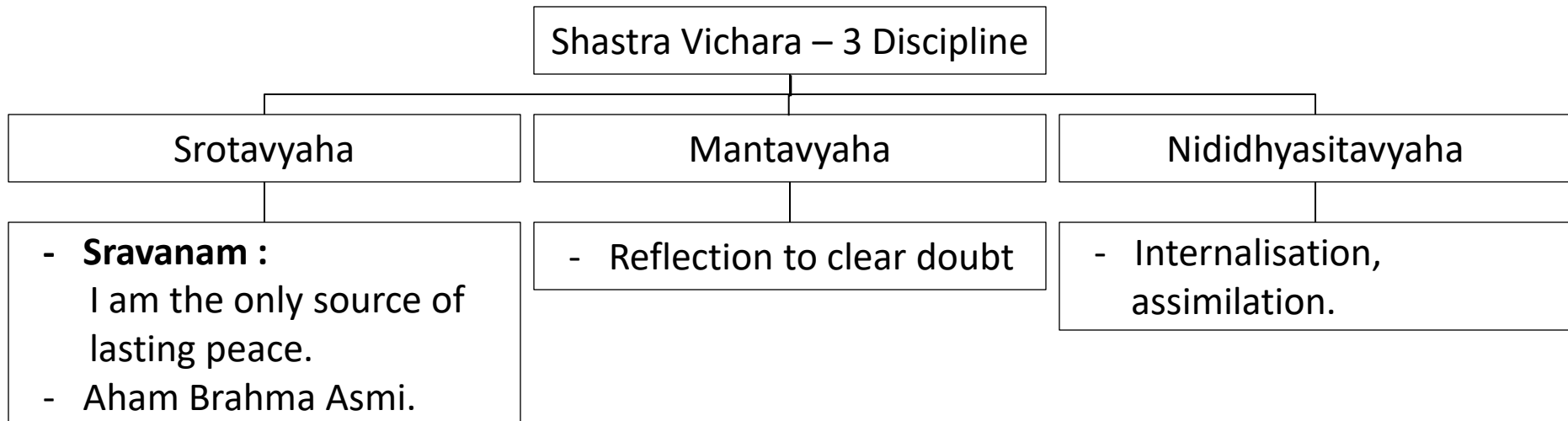
1. Advaita Makaranda is an advanced Manana Prakarana Grantha text composed in the 15th century by Lakshmidharakawi.
2. Consists of 28 verses and establishes oneness of Jivatma and Paramatma.
3. Makaranda is the honey which drips from these verses on Advaita philosophy.
4. What is the fundamental truth of Vedanta?
 - Lasting peace, enduring peace is possible only by Attainment of Moksha.
 - Nitya Sukha Ichha only by Moksha Ichha.



5. Sense organs and Mind are instruments to know the external Universe, Objective Universe, not Subject “I”, observer “I”.
- Vedanta Shastra is the only tool available revealing the subject “I”.
 - Every student must discover these stages, otherwise decades in Vedanta becomes a purposeless time pass.

6. Brihadaranyaka Upanishad : Meitreyi Brahmana

- **Yajnavalkya to wife Meitreyi says :**



7. How does peace Manifest in the Mind ?

- Peace from World comes now and then by completing a house, education, job, earning money, settling children etc.

- A particular event brings a calm mind in which my own subjective peace and happiness is reflected in the Mind instrument.
- When you bring a Mirror, Mirror does not produce an image but provides a medium, a surface for manifesting my original face.
- Only Arriving peace comes and goes away.
- Original peace always there called Aham Brahma Asmi discovery.
- Brahman is permanent source of Peace or Poornatvam.

Chandogyo Upanshad : Sanatkumara to Narada

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva
sukhaṁ bhūmā tveva vijijñāsītavya iti bhūmānaṁ
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

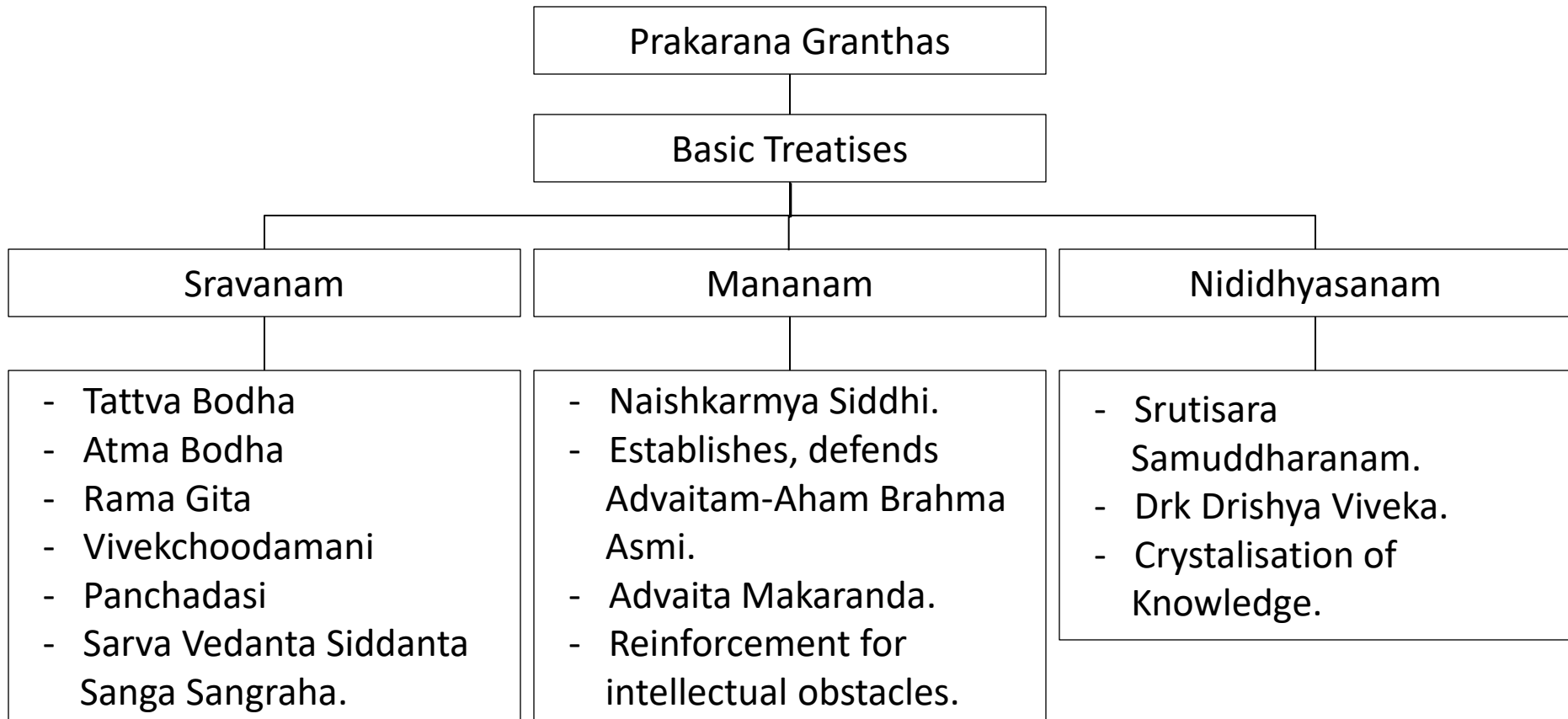
- Peace presupposes limitlessness.
- Objects, events, persons in the world are finite, limited by time and space and attributes.
- It is delusion to think that they bring peace.

- 4 Qualifications required for this knowledge are Discrimination, Dispassion, Discipline, Desire.
- Cognitively, intellectually, understand Aham Brahma Asmi.
- There is no benefit from Jnanam even if there is 1% doubt.
(Example: Wire is live or not – 1% doubt, no use)

8. Vedantic Knowledge :

- Brahma Satyam, Jagan Mithya, Jivo Brahmaiva Na Paraha.
- **3 Components :**
 - a) Attributeless, Invisible, Unmanifest Brahman is the ultimate Reality, truth of the Universe.
 - b) Visible, Tangible World is not absolutely Real, Mithya.
 - Sankhya, Nyaya, Veiseshika, Buddhism, Purva Mimamsa, Visishtadvaitin, Dvaitin, none accept this.
 - Waking Universe like Dream.
 - c) That Paramatma, infinite is I – Aham Brahma Asmi.
 - 3 revolutionary teachings.
- Conversion process of knowledge into conviction is called Mananam, comes after Sravanam.

9.



- Every Sloka gives reason and conclusion, therefore I am Brahman.
- **You should ask at the end of class :**

How can I not be Brahman?

10. Advaita Makaranda is a 26 flowered Bouquet giving honey of Vedantic Jnanam – sweet and energizing for the Mind.



CLASS NOTES

(Verse 1 to 28)

Verse 1 :

कटाक्षकिरणाचान्त-
नमन्मोहाब्धये नमः ।
अनन्तानन्दकृष्णाय
जगन्मङ्गलमूर्तये ॥ १ ॥

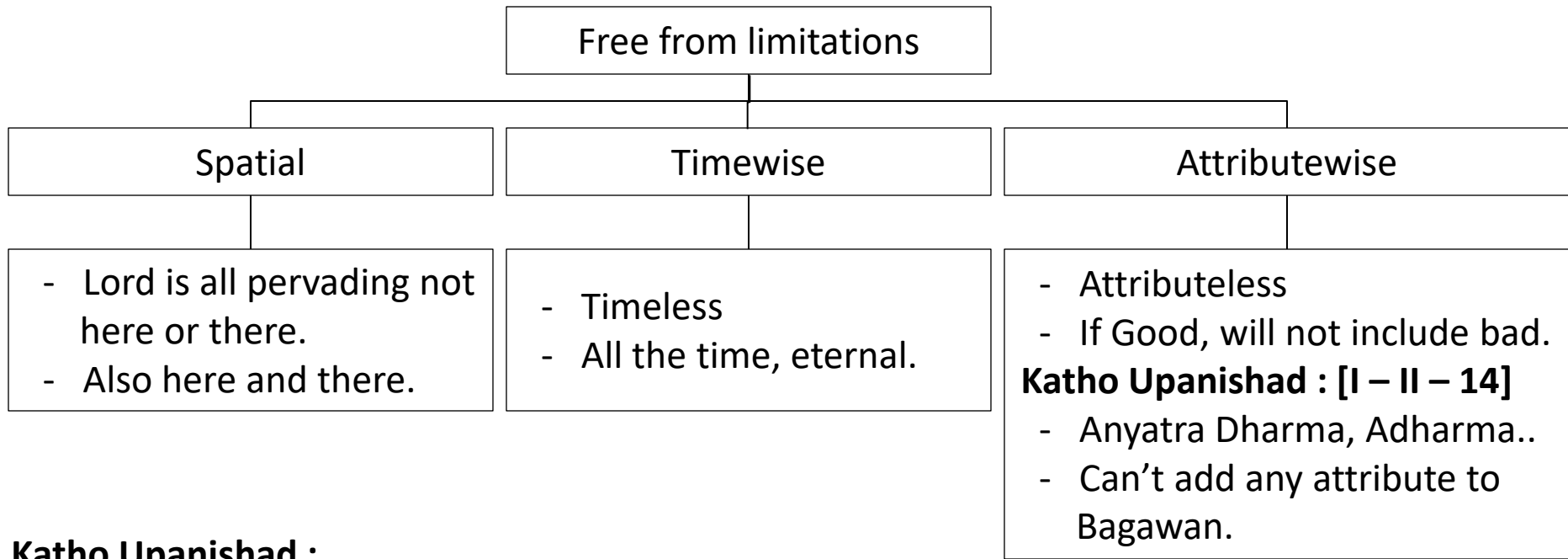
katāksha kiranā chānta
namanmōhābdhayē namaha ।
anantānanda krishnāya
jagan mangala mūrtayē ॥ 1 ॥

Salutations to Lord Sri Krsna who is infinite Bliss, whose form is auspicious to the whole world, and who, by a mere ray of His glance, dries up the ocean of delusion of those who surrender to Him. [Verse 1]

- Mangala Charanam, Krishna Namaskara for completing text without obstacles.

a) Anantha Ananda Krishnaya :

- Anantha – Limitless Brahman of Gita 7th & 15th Chapter.
- Krishna not physical body, matter, inferior Apra Prakrti.
- Superior Nature, Para Prakrti.
- I am Purushottama – Nirguna Brahman.



Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Therefore Anandaha, Poornaha, infinite.
- Embodiment of Auspiciousness, holiness, happiness, Moksha, freedom.
- Wherever Krishna is there, there is Mangalam.
- There is only one Auspiciousness = Moksha, anything other than that is inauspicious, Amangalam, finite, Samsara.

b) Mangala Murti – Moksha Murti :

- How Krishna gives Moksha?
- By removing Ocean of ignorance from the Minds of all devotees.
- Jnanam alone removes ignorance.

c) Moha Abdihi :

- Agyana Sagara, Ocean.
- How to dry up the Ocean?

d) Naman Mohabdare Namaha :

- Moksha not free to all, Duty to those who have surrendered to Krishna – Chaitanya Svarupam.
- Effortlessly he will dry up.
- Moksha Alone is ultimate well-being for all.
- Mangalam in the world, timebound, finite, relative.
- During Birth, Mangalam, later Amangalam with Janma, Mrityu, Jara, Vyadhi, Dukha, Dosha, Anudarshanam.
- Union of 2 Mangalam, ends in separation Amangalam.
- Apekshika Mangalam, Relative Auspiciousness, Dharma, Artha, Kama.
- Sreyas, Moksha is Atyantika Mangalam.

Ishvara :

*pavitrānām pavitramyō mangalānām cha mangalam
daivatam devatānām cha bhūtānām yō vyayah pitā*

- In the midst of Relative Auspiciousness (Reflected Consciousness), Krishna exists as Absolute Auspiciousness (Original Consciousness).

e) Murti means embodiment.

- 1st line is one long Sanskrit compound.

f) Mohabdihi – Ocean :

- We are submerged, floating in Ocean of ignorance, leading to misconceptions like powerful waves lashing on us.

g) Achamaha :

- Sipped, absorbs, sucked.
- What method Lord uses to dry up my ignorance?
- Powerful light, heat rays dry up Agyana waters.
- How Bagawan sends the Rays?

h) Kataksha Kiranam :

- Ray beam from corner of eye of Lord.
- By one glance, Darshanam.
- Ocean of ignorance dries up.

i) Namam Mohabdanye Namaha :

- All don't go to him.
- Rare go to Lord and he absorbs their ignorance.

Namath :

- Worshipping seekers who surrender to Lord.

Final Meaning :

- I offer Namaskara to Lord Krishna who dries up ignorance ocean, by one glance of energy coming from corner of his eyes.
- This is figurative expression, not factual.
- Indicates effortlessness of his blessing.

Dakshinamoorthy Stotram :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadṛṣigaṇairāvr̥taṃ brahmaṇiṣṭhaiḥ |
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ
svātmarāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

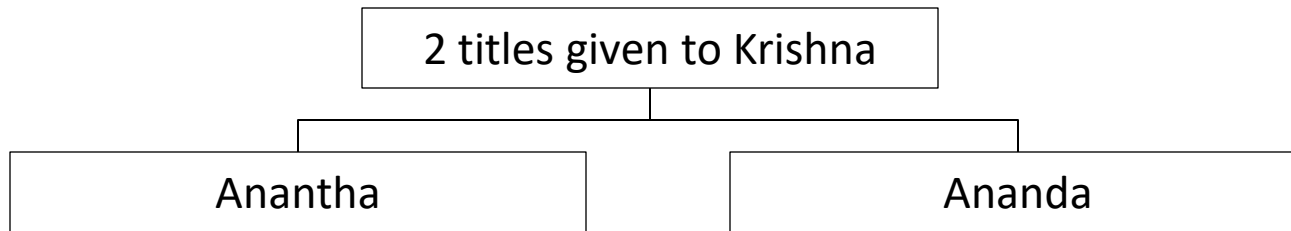
(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

- Knowledge can't be transferred through silence.
- It means Guru does not use Actual direct meaning of words but Lakshyarth, implied meaning to communicate.

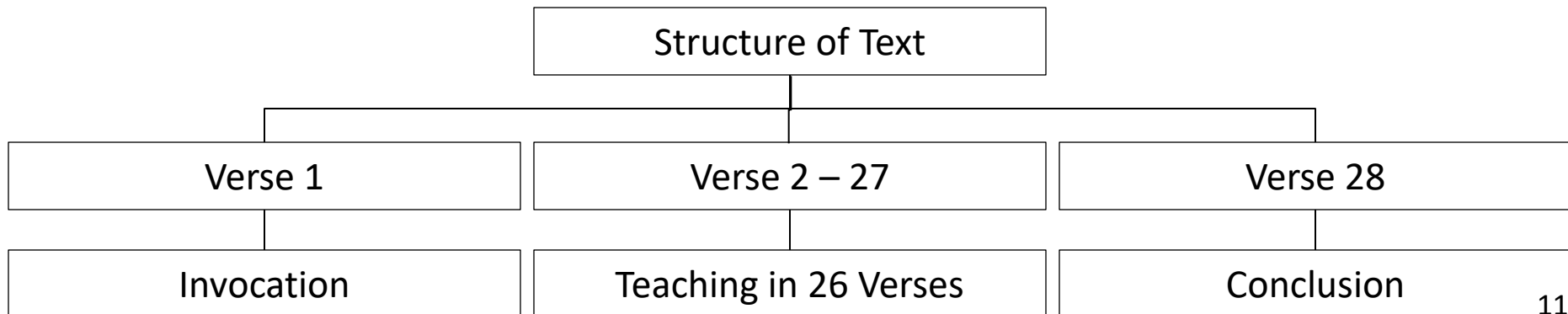
Naishkarmya Siddhi :

Example :

- I say there is water in the bottle to thirsty person.
- **He understands** : Drink water.
- By his Grace, Bagawan gives Guru and Shastra to his devotees.



- Has double meaning of his Gurus Name – Ananthaendra Saraswati.
- Guru and Krishna Namaskara in one Mangala Sloka.



Verse 2 : Important

अहमस्मि सदा भामि
कदाचिन्नाहमप्रियः ।
ब्रह्मैवाहमतः सिद्धं
सच्चिदानन्दलक्षणम् ॥ २ ॥

ahamasmi sadā bhāmīm
kadā chinnāha mapriyaha ।
bramhaivāha matasiddham
sacchidānanda lakshanam ॥ 2 ॥

I ever exist and I always shine; never do I dislike myself. Therefore, it is established that Truth / Brahman, of the nature of Existence-Consciousness-Bliss, alone I am. [Verse 2]

- Aham Brahma Asmi true intellectually also not Blind belief.
- Where Question of Belief comes, stultification of intellect is job of Guru.
- Vedanta introduces Tarqa, Mimamsa, Vyakaranam, Shastra Trayam to promote thinking process.

Vivekachudamani :

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

medhāvī puruṣo vidvānūhāpohavicakṣaṇaḥ ।
adbhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ ॥ 16 ॥

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving Atma-vidya or the knowledge of the Self. [Verse 16]

- Student requires sharp intellect.
- Aham Brahma Asmi is intellectually acceptable teaching, given by Shastra, not illogical.

I can accept I and Brahman are one because of following reasons :

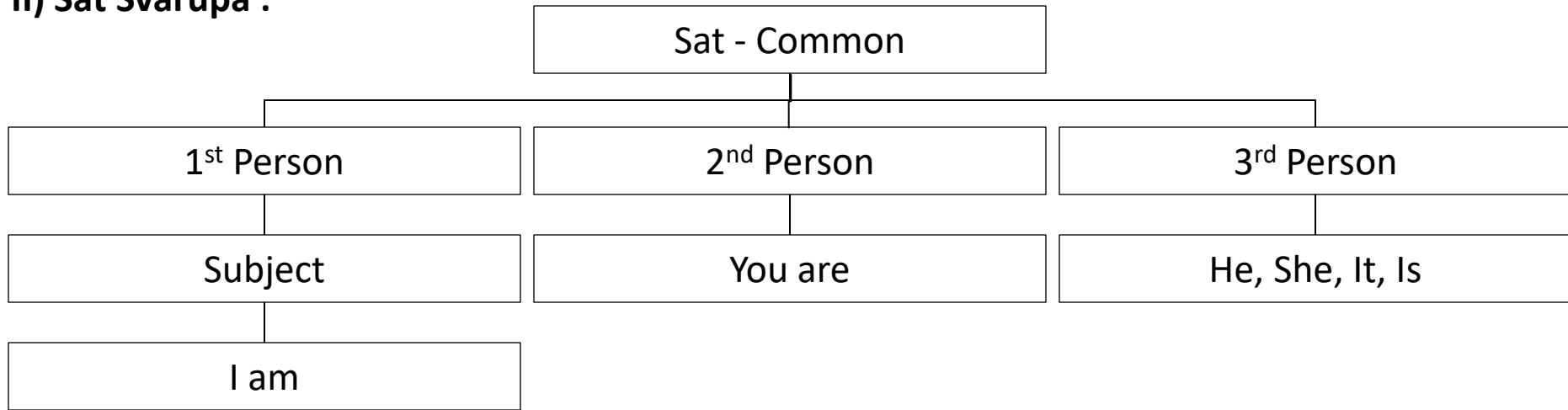
I) My essential Nature revealed through Self enquiry and Brahman's essential Nature revealed through Shastram happens to be one and the same.

- Jeevatma / Paramatma Aikyam.
- Svarupa Aikyat, Vastu Aikyam.
- 2 things one and same, if their essential Nature are one and same.

Lakshanam	Svarupam
Words which reveal essential Nature	Essential Nature

- Lakshana Aikyat, Svarupa Aikyat, Vastu Aikyam.
- In each verse, author takes one essential Nature of Jeeva I and equates to Brahman.
- I am Sat Svarupam, Brahman is Sat Svarupam.
- Am-ness my essential Nature.
- Brahman also is Sat.
- Similarly Chit, Ananda, Nitya, Sarvagata, Sakshi Svarupa.
- Brahman is another word for me.
- Don't search for Brahman.

II) Sat Svarupa :



- Everything we recognise as “existent”.
- Amness, areness, isness is common to everything in Creation.
- There is a table, chair...
- Existence is invariably present and recognised at all times, places, conditions.
- Therefore, Existence is intrinsic nature of everything, called Sat.
- What is nature of Existence?
 - a) Existence is not a part, property, product of any object.
 - b) Independent entity, pervades and lends to every object in creation.
 - c) Not limited by boundary of object.
 - d) Survives when object perishes.
 - e) Surviving Existence not available for transaction because there is no medium for Recognition.

- Existence is Nature of everything in Creation, therefore it must be Nature of mine also.
- How does Existence express in me?

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

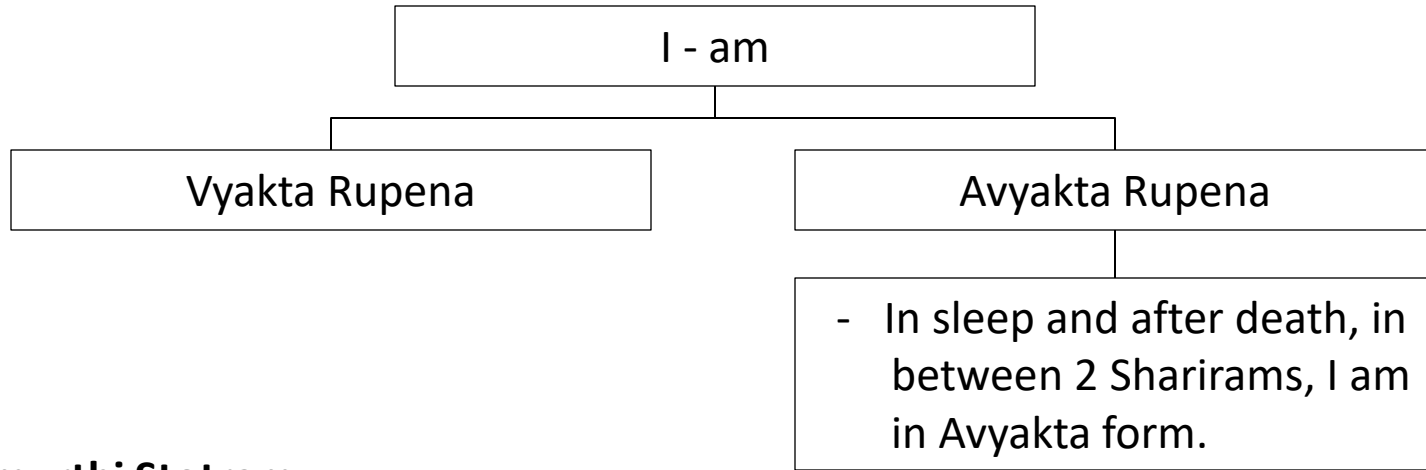
He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

Childhood	I am
Youth	I am
Old Age	I am
Waker, Dreamer, Sleeper	I am

What is my non-essential Nature ?

- Medium through which I express “I am”.
- Medium variable – baby, child, youth, old age.

- Existence is same in Sthula, Sukshma, Karana Shariram.
- Next birth I will say “I am” through some Shariram.
- Aham Sat Rupaha Sada Asmi.
- Only Medium changing through which I express.
- In sleep, I am without expression.



Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Author says, Eternally “ I am “ is the Experience, transacting or Non-transacting, with Medium or without Medium, thoughtful or thoughtless, Aham Sada Asmi.
- Medium not permanent but “I am” is permanent.
- Impermanence of medium is not impermanence of me.
- Impermanence of transaction is not impermanence of transactor “I”.
- Therefore, When am “I” born?
- When the Medium is born, I am not born, I exist eternally.
- Aham Sada Asmi.
- Who am I ? Sad Rupaha

Later Author will say :

- Brahman also defined as Sad Rupaha in Chandogyo Upanishad - 6th Chapter.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- I am Sad Rupaha, Brahman is Sad Rupaha.
- Both of us have same Nature.

How can I be not Brahman ?

1st Lesson :

- Delivered with a Bang.
- Aham Sada Sad Rupaha Asmi.

2nd Lesson :

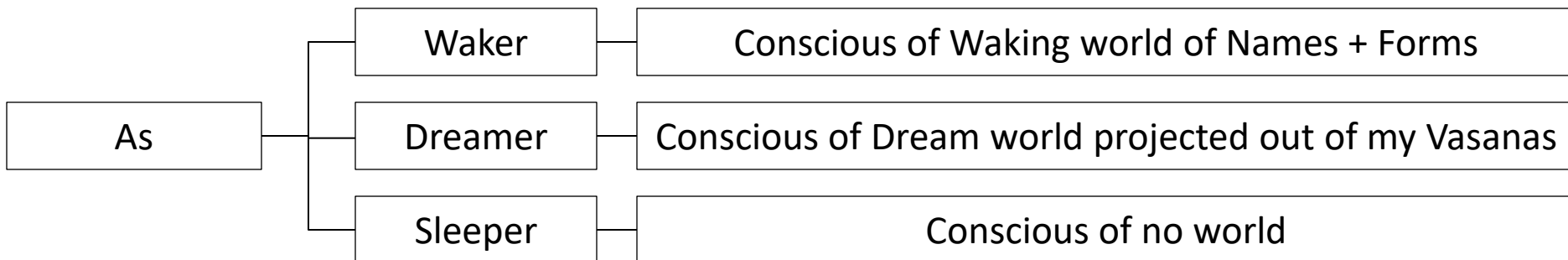
- I am ever evident, ever experienced by myself as Conscious being.
- Whether I am conscious of external world, internal world or no world.
- I am self conscious entity.
- This is subtle point.
- In class, one hour not self conscious but was there.
- Self existence never doubted.
- You are self conscious with deliberately entertained thought or not.
- Self consciousness is there even during sleep.
- After waking say – I slept for 8 hours.
- You are aware of yourself as existent one for 8 hours as a sleeper.
- Not only I am ever existent, I am ever self conscious, either deliberately in Jagrat, Svapna or non-deliberately as in Sushupti.
- Aham Sada Bami.

Neiyayika :

- In sleep, I was conscious that I was inert.

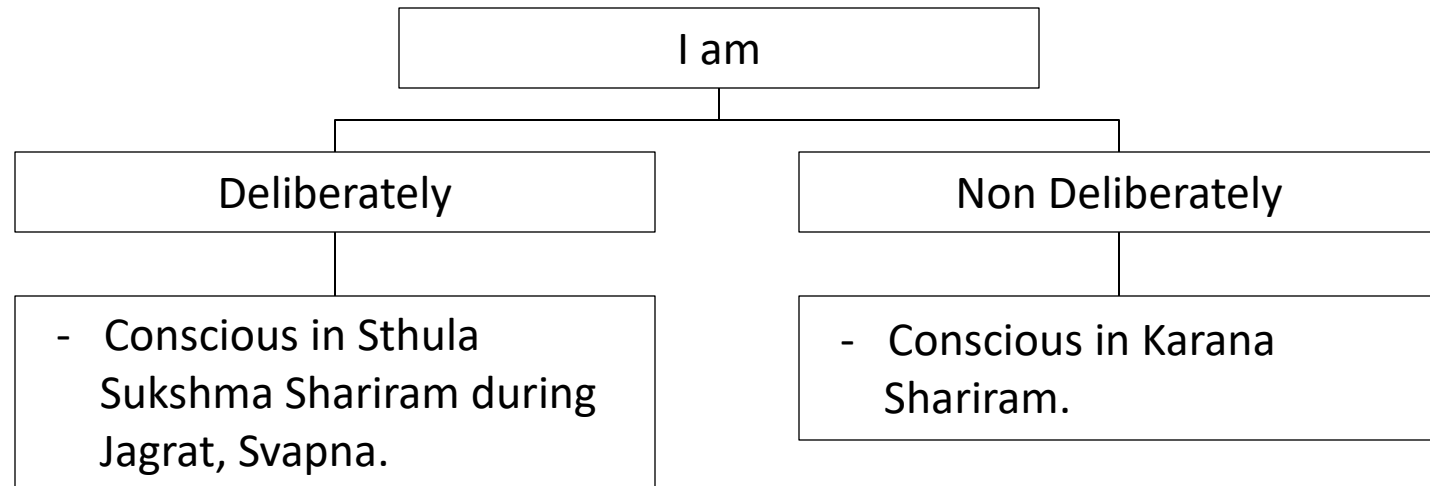
Purva Mimamsa :

- You are partially inert, partially conscious in sleep.
- You are conscious of the fact that you are inert.
- You can never say I am inert at any time.
- I am ever conscious entity.
- Consciousness principle is 2nd nature of mine.
- What I am conscious varies.
- But that I am conscious does not vary.

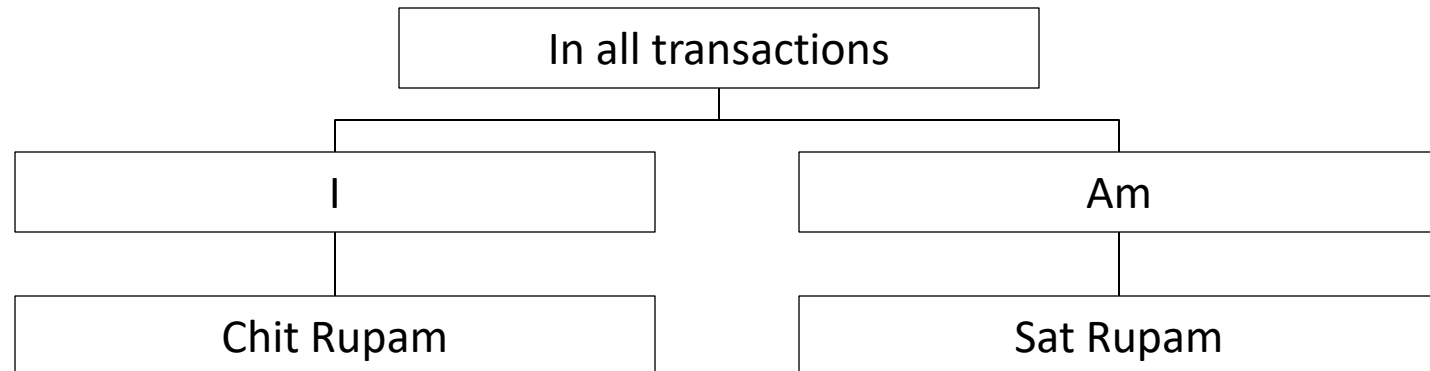


- Experienceless Experience.
- World-less experience.
- Conscious of Nothing.
- I am Conscious Being continues eternally with or without Shariram and Prapanca, Aham Sada Bami.

Technical :



- Aham Sada Asmi, Bami, Sat Chit Rupaha Asmi.
- How does Sat Chit express in transactions?



- I am also changeless in 3 Avasthas and in Childhood, Adult, Old age.
- "I am" is common for everyone and is called "Atma".

I am	Doctor, Trader, Housewife, BA
<ul style="list-style-type: none"> - Atma ↓ Fact - Brahma Asmi 	<ul style="list-style-type: none"> - Biodata ↓ Anatma - Medium of expression.

- Why can't you accept asks the Author!

Aim of Author :

- To show that I can be none other than Brahman if I enquire into my Nature.
- We take our self Atma as Body, Mind for granted and live our whole life.
- Never question who we are, our Real Nature.
- We are not what we think ourselves to be.
- Instead of Mortal I, discover we are limitless immortal Brahman.
- What I am conscious of varies but that I am conscious does not vary.
- In sleep I am conscious of absence of all the worlds but I am there as a conscious being.
- This is the greatest revelation of the Upanishads which needs a firm conviction by Nididhyasanam, Sravanam, Mananam.
- That there was nothing, I am conscious of, after waking up.
- Lack of experience is a form of experience of experiencelessness.

- There exists Brahman beyond the world of Time, Space, objects, and it is Satyam, my Real Nature.
- I continue to be a conscious entity with or without this Body – Mind complex, medium.
- What is with me always is my intrinsic Nature.
- Heat never leaves Fire.
- What is in the substance permanently, is intrinsic, Svabavika Dharma.
- Eternal Consciousness is my Svabavika Dharma.
- Therefore, I am Sat-Chit Atma.
- Physical features – Male, Female, Young, Old, subject to arrival and departure.
- In Jagrat, identify with physical body and I experience Jagrat physical features.
- Those features not there in Swapna and Sushupti.
- Dream is projected world.
- In Dream, never look upon it as temporary imaginary feature.
- In Dream go through pleasure and pain intensely, not my intrinsic Nature.
- In Deep sleep, I shake off both the worlds like a horse shakes off dust or hair (Chandogyo Upanishad).
- In Jagrat, we commit same mistake as in Dream.
- I am husband, father, sick, rich, old, suffering, are Aguntaka Dharma (incidental features) belonging to Jagrat Avasta, only appears intrinsic in Jagrat.

- 2 features continue in Sushupti.
- I am conscious being and I continue to exist in Sushupti also.
- Sat, Chit continues, All other features incidental.
- Mortality, localisation only in Jagrat and Svapna, incidental.
- Transactions incidental, should not take them as my real intrinsic Nature.
- I am transaction free who does not have timewise spacewise localisation, limitations.
- No Date of birth.
- It is for my Body, incidental Nature.
- In Sleep, I happily exist without transacting through Body.
- After death or during Pralayam when all Sharirams are destroyed, I can happily exist without transacting through body.
- This unlocalised Sat Chit Atma I am.
- Scriptures give it special name Brahman, the infinite One.
- How can I not be that Brahman?
- How can I be samsari Jiva?
- I find it difficult to be Samsari.
- Normally problems at home, I ask – How can I be Brahman?
- This is called Nishta.

- I try to identify with Samsari group but find it difficult because I know, Aham Sada Asmi, Sada Bami.
- Upto here is 1st line of Verse 2. Next....

Kadachit Na Aham Apriyaha :

- Double negative, I must be Ananda Svarupa, Ananda must be my Real Nature.
- It is impossible to claim I have Dukham, if we think.

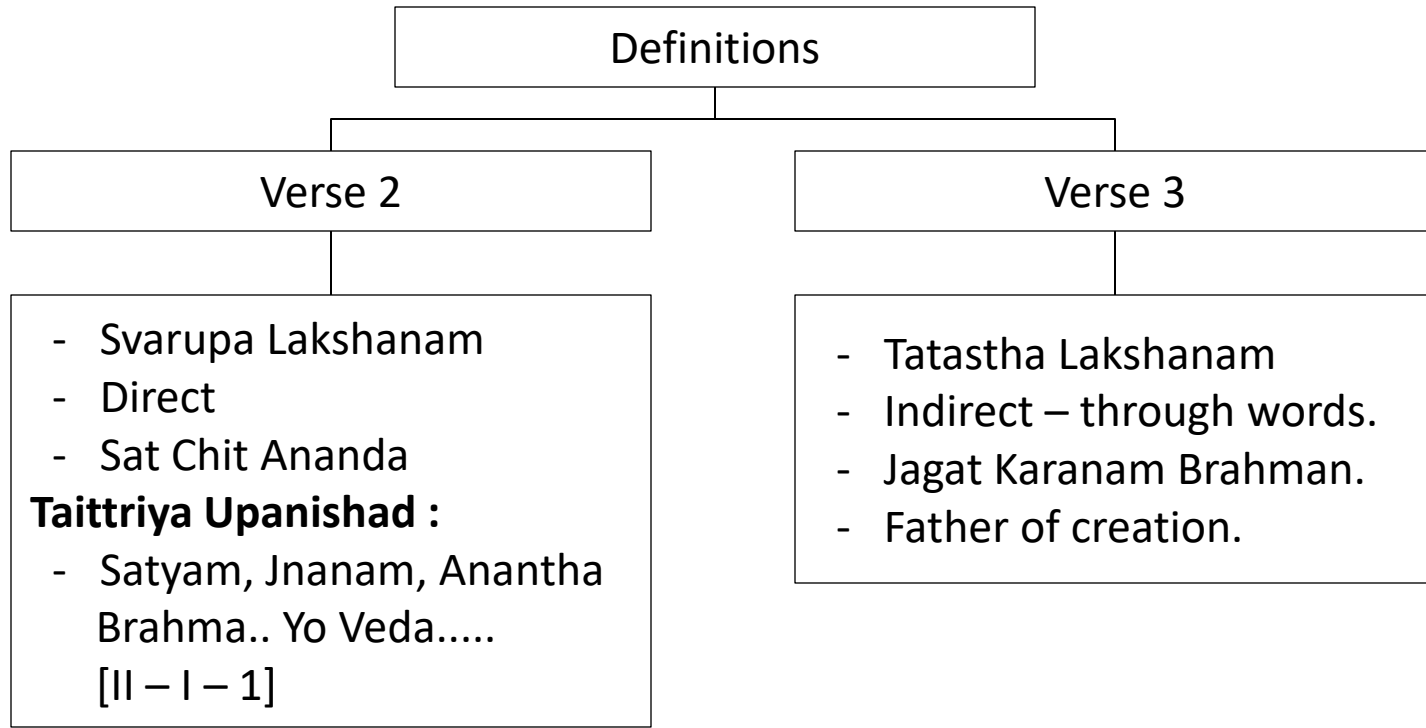
Logic :

- Study day to day life and observe important principle.
- Any object of like is source of Ananda, gives me pleasure.
- List of likes and dislikes varies from individual to individual.

Generalisation :

- Yatra Yatra Priya Vishayatvam, Tatra Tatra Ananda Hetutvam.
- Whatever is object of like or love is source of Ananda.
- Moment object stops being a source of Ananda, it loses my favour.
- I want to exist all the time, want to do for my own sake all the time.
- Aham Kadachit Na Apriyaha.
- I am never disliked at any time, place, condition.
- I am eternally object of Love.
- Suicides because I dislike the problems faced, I hate the problems not myself.

- Anvaya Vyatireka logic.
- Love you when you are rich and don't love when you are poor – means I love Money.
- Atma is Priya Vishaya, unconditionally liked, eternal source of Ananda.
- Therefore, Ananda must be my Nature.
- I don't know that. I take a begging bowl to people, who blackmail me, refuse to talk to me.
- I am enslaved by the World.
- World can't give Ananda because it has no Ananda in itself.
- Maximum Anatma can become a mirror to reflect my Atma Ananda.
- Aham Ananda Svarupa Cha Asmi.
- I am Sat Chit Ananda Asmi.
- Claiming I am Jiva is sacrilege.
- Brahman is defined in Veda as Sat Chit Ananda - Lakshana Aikyam, Vastu Aikyam.
- Brahman's Svarupam and my Svarupam is identical (Sat Chit Atma).
- How can I be miserable suffering Jiva?



Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
 Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
 transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

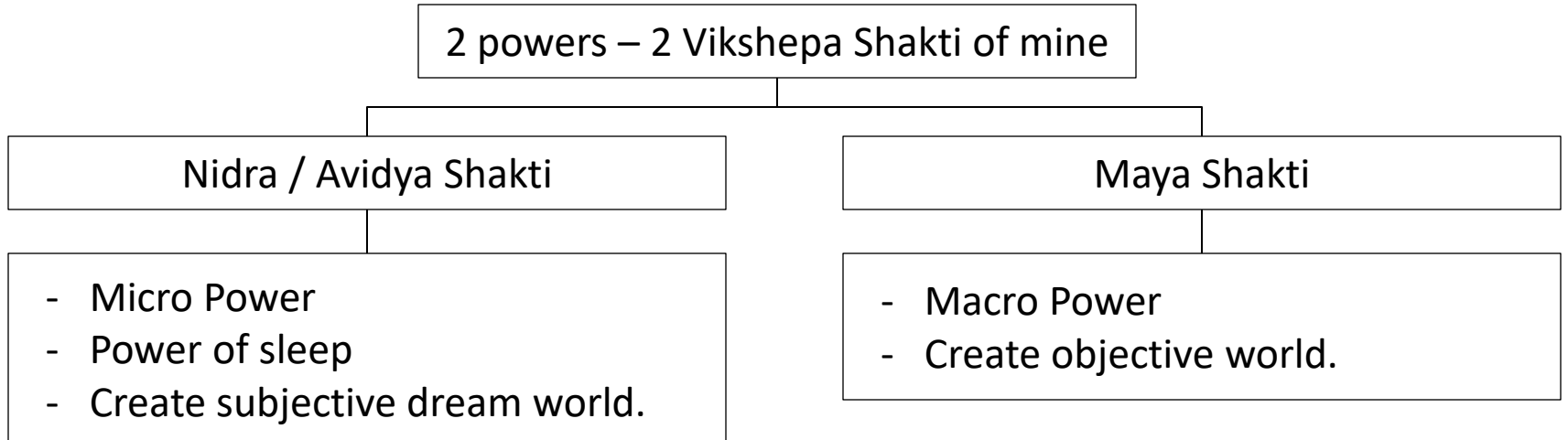
Verse 3 :

मय्येवोदेति चिद्व्योम्नि
जगद्गन्धर्वपत्तनम् ।
अतोऽहं न कथं ब्रह्म
सर्वज्ञं सर्वकारणम् ॥ ३ ॥

mayyēvō dēti chidvyōmnīm
jagat gandharva pattanam ।
atōham na katham brahma
sarvagnyam sarva kāranam ॥ 3 ॥

In Me, the space of Consciousness, alone does the whole world, like the castle in the sky, rises. How am I, therefore, not Brahman, the all-knower and the cause of all? [Verse 3]

- When I study myself I find my self Sat Chit Atma is Jagat Karanam.



- When I don't operate Maya or Nidra, as in Sushupti I am myself without either of Universes.
- I alone am Creator of Jagrat and Swapna, one at a time not simultaneous.

- After creating the World, I identify with one of the Bodies in Jagrat or Svapna.
- I forget the fact that I created the World, glory of Vikshepa Shakti.
- Never look at Dream or Waking as my own Creation our misconception.
- We feel creation is permanently there, I am coming and going.

Vedanta :

- Story is same in Jagrat and Svapna.
- Difficult to swallow.
- I Sat Chit Atma + Maya power is the Creator.

Dakshinamurthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- With Maya Shakti, I create Time, Space, body.
- Identified with Body, don't look myself as Creator but as creature in the World, Jagrat Karana Brahman.
- I feel tormented, persecuted by Sanchita, Prarabda, Agami.
- I as Jagat Karanam is unbelievable to Waker or Dreamer "I".
- With help of Guru + Shastra, I have understood my Real Nature.

Kaivalya Upanishad :

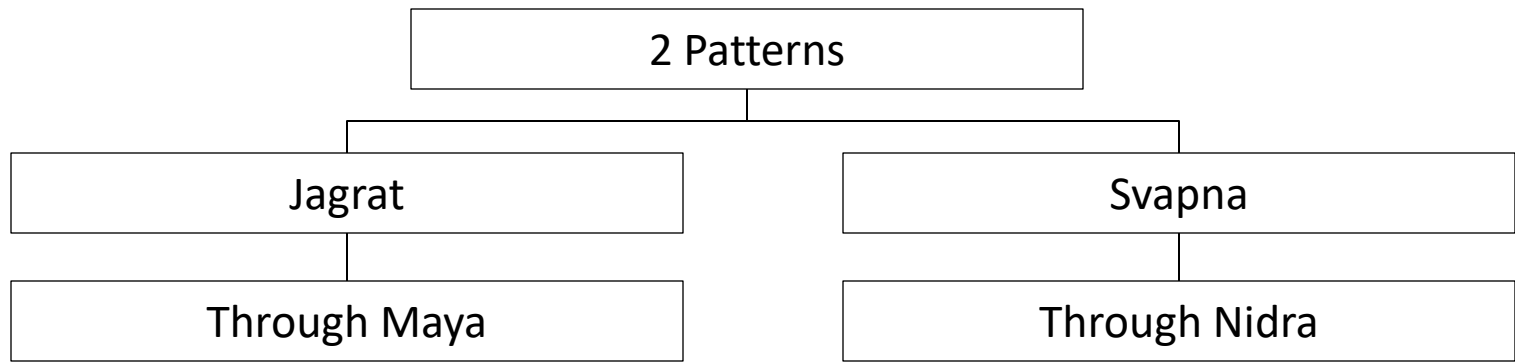
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

a) Jagatu Gandharva Pattanam :

- This universe is comparable to an apparent city in the sky due to patterns formed by the clouds.
- If you have imagination, it appears like elephant.
- Mithya City created by celestials.
- Similarly, Jagrat is my own consciousness – Maya Shakti – Gandharva Pattanam.



- For Dreamer, Dream World does not appear to be dream in Dream.
- Similarly, from Atma standpoint, this Waking doesn't appear to be Dream because we are all dreamers identified with Body-Mind complex.
- Wake up from this Body-Mind and identify with... Turiyam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

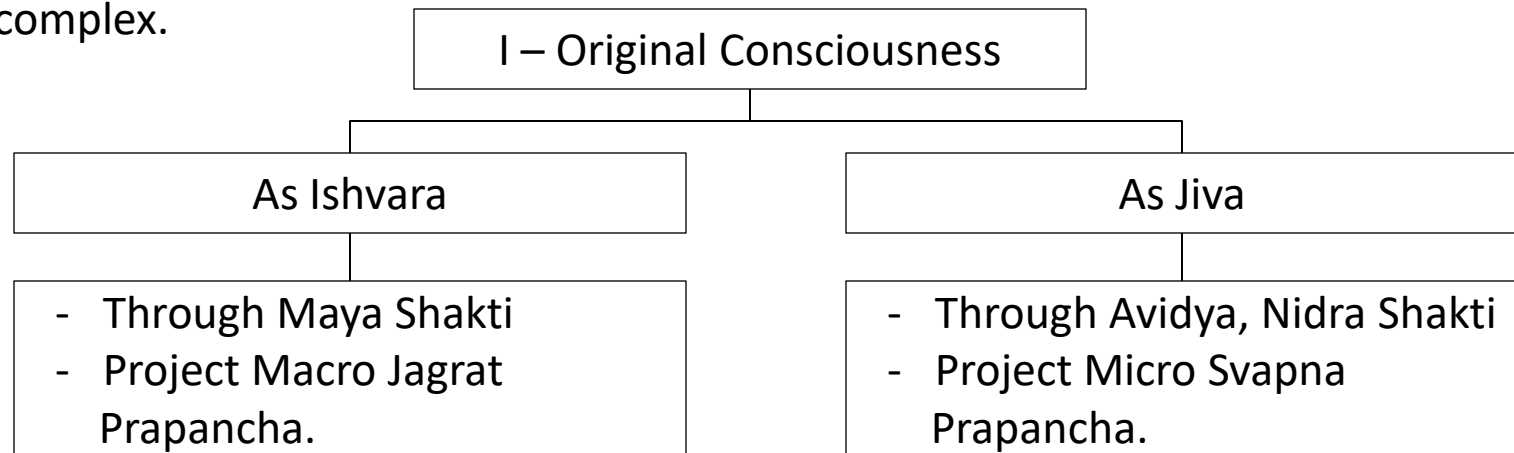
Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
 adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
 prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- This unreal World Udeti, unreally, falsely emerges out of me Sat-Chit Vyomni.
- From all pervading Existence consciousness principle like space rises this Jagrat Prapanca.
- Ataha Aham Brahma, Sarva Karanam.
- I am Karanam through micro and macro powers.
- Time, space belongs to Jagrat Prapanca and Svapna Prapanca.

Proof :

- No time, space in Sushupti.
- Time, space rise and set in me the consciousness principle.
- I am free from Time and Space.
- Time Space is my own incidental property.
- Tatastha Lakshanam is revealing Brahman with respect to world as its cause.
- Tatastha Lakshanam of myself as Chaitanya Svarupam is revealed through Body-Mind complex.



- I use them when I want to have fun like TV switching on and surfing.
- Problem is I don't know how to switch off and get liberated.

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

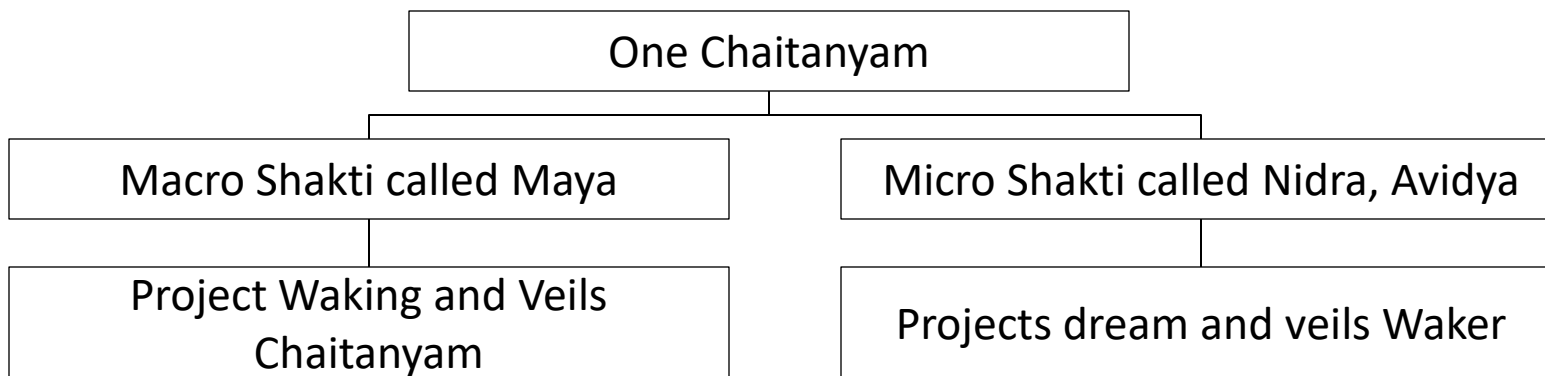
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Tataha Aham Sarva Karanam.
- In Swapna I forget fact, Swapna is creation out of my own mind.
- Similarly in Jagrat also I forget it is my (Atma's) projection.
- Fact forgotten because of Avarna Shakti of Maya (in Jagrat) and Nidra Shakti (in Dream).
- Both projections of Chaitanyam not mind.



Important fact :

- Both are my Chaitanyam's projections.
- Hence I am Jagat Karanam.
- If I am Jagat Karanam, I should be identical with Brahman because scriptures describe Brahman as Jagat Karanam.

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

b) Tatasta Rupena Aikyat, Aham Katham Brahman Na Bavami :

- How can I not be Brahman?
- Others Ask :
How can I be Brahman?

c) Aham Brahma Asmi :

- Hasta Amalaka Vatu Sphutam.

d) Sarvagyam :

- Omniscient.
- Nimitta Karanam.
- I am Jagat Nimitta, Upadana Karanam Asmi.

Verse 4 :

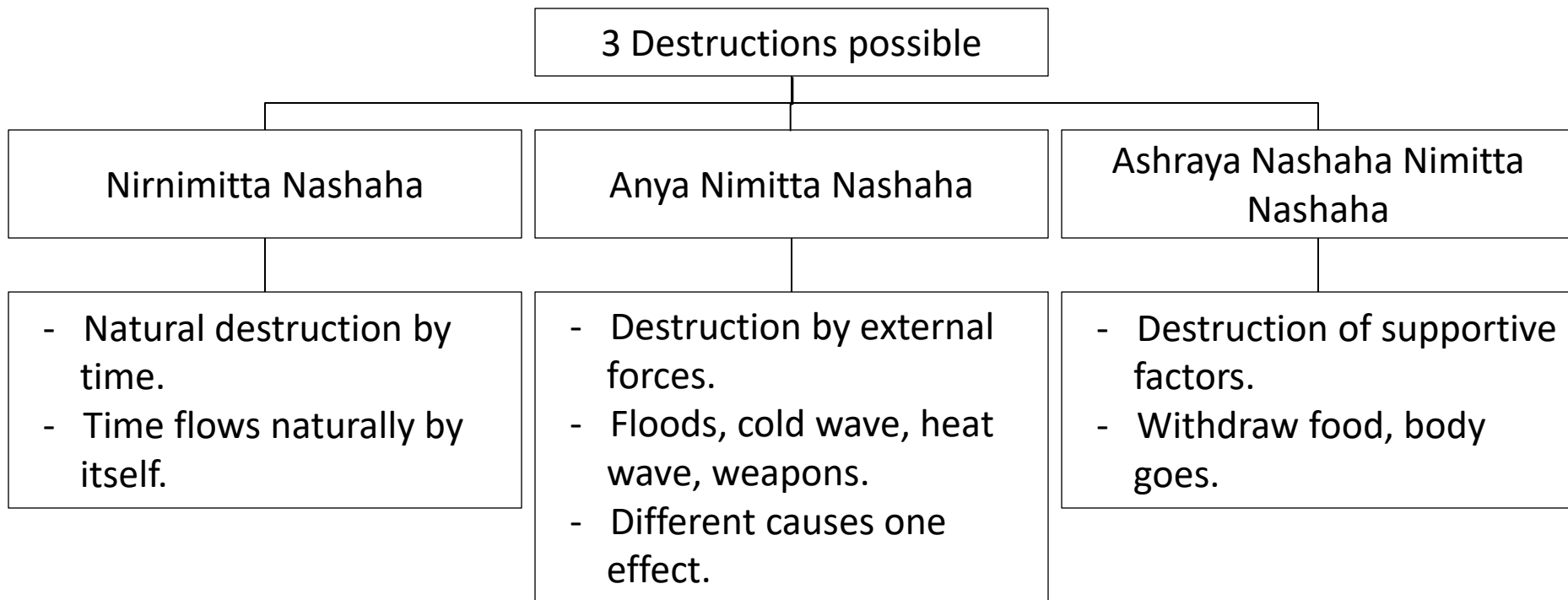
न स्वतः प्रत्यभिज्ञानात्
निरंशत्वान्न चान्यतः ।
न चाश्रयविनाशान्मे
विनाशः स्यादनाश्रयात् ॥ ४ ॥

nasvatah pratyā bhignyānāt
niramshatvā nachānyataha ।
nachāshraya vināshānmē
vināshasyā danāshrayāt ॥ 4 ॥

I do not perish by myself since there is continuous recollection (as “I”). Nor am I destroyed by someone else since I am partless. Also since I do not depend on any support, destruction of support cannot cause my destruction. (Hence I am imperishable). [Verse 4]

Verse 2	Verse 3	Verse 4
Svarupa Lakshana Aikyat	Tatasta Lakshana Aikyat	Nityatva Rupa Lakshata

- Nitya Svarupam being identical I am one with Brahman.
- I am Nityam because I can't be destroyed.
- Being free from Destruction I am Nityaha.



- w.r.t. me Atma Chetana Tatvam, 3 Nashas not possible.
- I am Nasha Rahitaha, Nityam Brahma.

a) Na Svataha Nir Nimitta Nashaha :

- Cells born, destroyed, Appears, Disappears, intrinsic nature.
- I Atma exist continuously.
- Cell, bone, muscle have life, every 12 years, every cell changes, new body we get from Mother Nature.
- Like all spare parts of car changed, almost new car presented.
- One 'I' continuously claims I am in the body.

- What is that I?
- Not Body, - 12 years old Hair, teeth, gone.
- What is that continuous 'I' in childhood, youth, old age?

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- Same I went to school, played games, in college cricket champion, Now in old age.
- One continuous, changeless principle 'I' – is Atma – Chaitanyam – “Nityam”.

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṁ yauvanaṁ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

- Body, Mind, Braincells change but word “I” continues.
- Stages – childhood, boyhood change.
- Avastas – Jagrat, Svapna changes.

Dakshinamurthy Stotram :

- Balyadisvapi... [Verse 2]
- One Nitya Sakshi Chaitanyam “I” recognised as changeless in all changes.
- This is called Pratya Abhijnanam (continuous memory – remembrance).
- That “I” is eternal, Nityaha.
- Atma does not have natural death.
- Nir Nimitta Nashaha Nasti.
- We mistake body’s death as death of Atma.
- Real I has no Death because of self recognition.

b) Anya Nimitta Nashaha :

- 2nd type of Death – Death caused by external factors – elaborated in Verse 5.
- What is phenomenon of Destruction of table, chair, building, body?
- Matter can’t be destroyed, Science and Tarqa agree on this.

- Destruction is disintegration of various components which have joined together for formation of any object.
- Object = Assembly of parts, ingredients.
- Ultimate building block is subatomic particles, Param Anu.
- Atma is Nishkala, NirAvyaya, Partless principle, not assembly of energy, atoms.
- Nobody can cause disintegration of Atma.
- Sajatiya, Vijatiya, Svagata Bheda Rahita Atma.
- Svagata Bheda called partless, no internal parts.

pratyabhignyānāt swataha vināshaha nasyāt

niramshatvāt anyataha vināshaha nasyāt

anāshrayātāshreya vināshāt vināshaha nasyāt

- For me, destruction due to external factors is not possible.
- I don't have parts leading to my destruction.
- I am not a composite entity subject to disintegration, decomposition.
- Atma is partless entity .
- 4 Elements assembled.
- Akasha – Partless, Niravyaya Vastu.
- Like space can't be destroyed, Atma can't be destroyed.

c) Ashraya Vinasha :

- When support system goes, object goes.
- When food, money, oxygen, goes body can't survive.
- Atma does not have anything else to support.
- Atma not supported by any factor.
- Atma is support of everything.

Gita :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē ।
matta ēvēti tāt viddhi
na tvahaṃ tēṣu tē mayi ||7-12||

All the states (of mind) which are effected by Sattvaguna, Rajoguna, and Tamoguna-know all of them to be (born) of me alone. I am not dependent on them, but they are dependent on me. [Chapter 7 – Verse 12]

- I don't depend on anything, they depend on me.
- Time and Space depend on Atma.
- Being supportless, destruction of support can't be destruction of Atma.
- Physical body has support and when support withdrawn, body dies.
- I am destructionless because I have no support.
- Aham Nityaha, therefore I am Brahman.

Verse 5 :

न शोषप्लोषविक्लेद
च्छेदाश्चिन्नभसो मम ।
सत्यैरप्यनिलाग्न्यम्भः
शस्त्रैः किमुत कल्पितैः ॥ ५ ॥

nashōsha plōsha viklēda
chēdāschinna bhasōmama ।
satyairapya nilāgnyambhaha
shastraih kimuta kalpitaihi ॥ 5 ॥

The element of space cannot be dried, burnt, made wet or cut even by equally real elements like wind, fire, water and weapons respectively. How elements like wind, fire, water and weapons respectively. How then can I, the pure Consciousness, be destroyed by things superimposed upon Me? [Verse 5]

Anya Nimitta Nasha - 2nd types of Destruction - Reinforced in this verse :

Destruction caused by
external forces – 4 types

Earth

- Any object,
weapons, knife

Water

- Floods

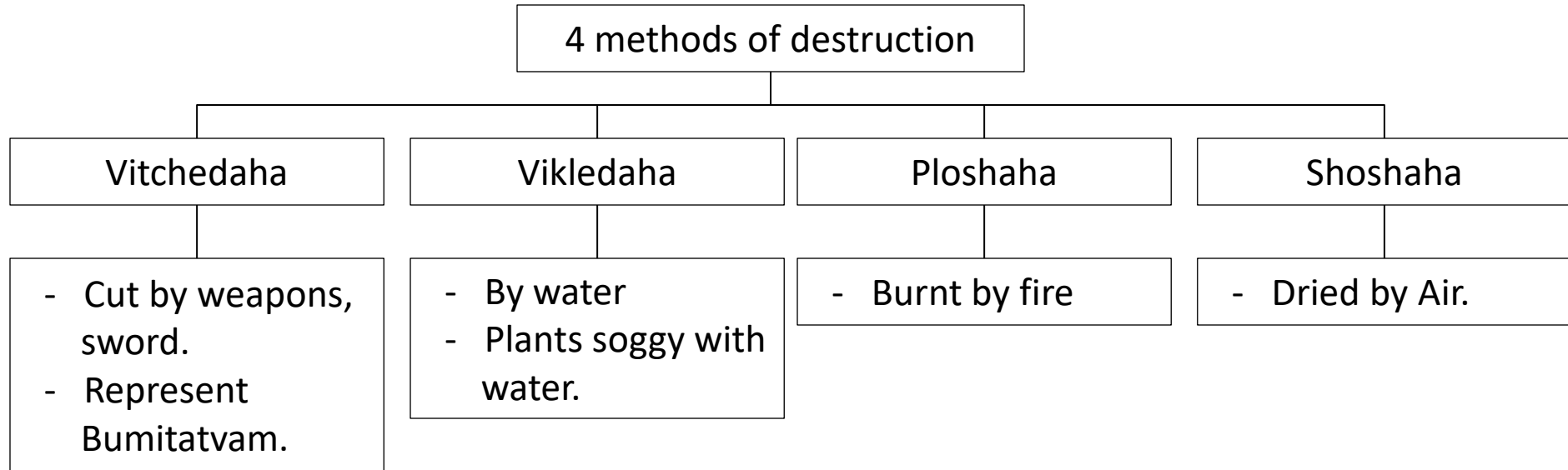
Fire

- Heat

Air

- Cyclone
- Soshaha, Dries up.

- Prarabda Karma – Indirect cause – Punya – Papam affects through objects or person.
- 4 elements have components – Hence can destroy.
- I am like Akasha, partless.



a) All Destructions not for me.

- Chin Nabhasaha – space like consciousness.
- Nabhsa = Akasha.
- Main similarity between Atma and Akasha, partless, NirAmshatvat, Niravyavaha.
- Space not wet by water, burnt by fire, dried by Air, cleaved by weapons.
- Similarly, 4 elements can't destroy Atma Chaitanyam.

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Same idea.

b)

Anila	Agni	Ambaha	Shastraihi
Air, Shoshaha	Fire, Ploshaha	Water, Vikledah	Earth, Chedaha

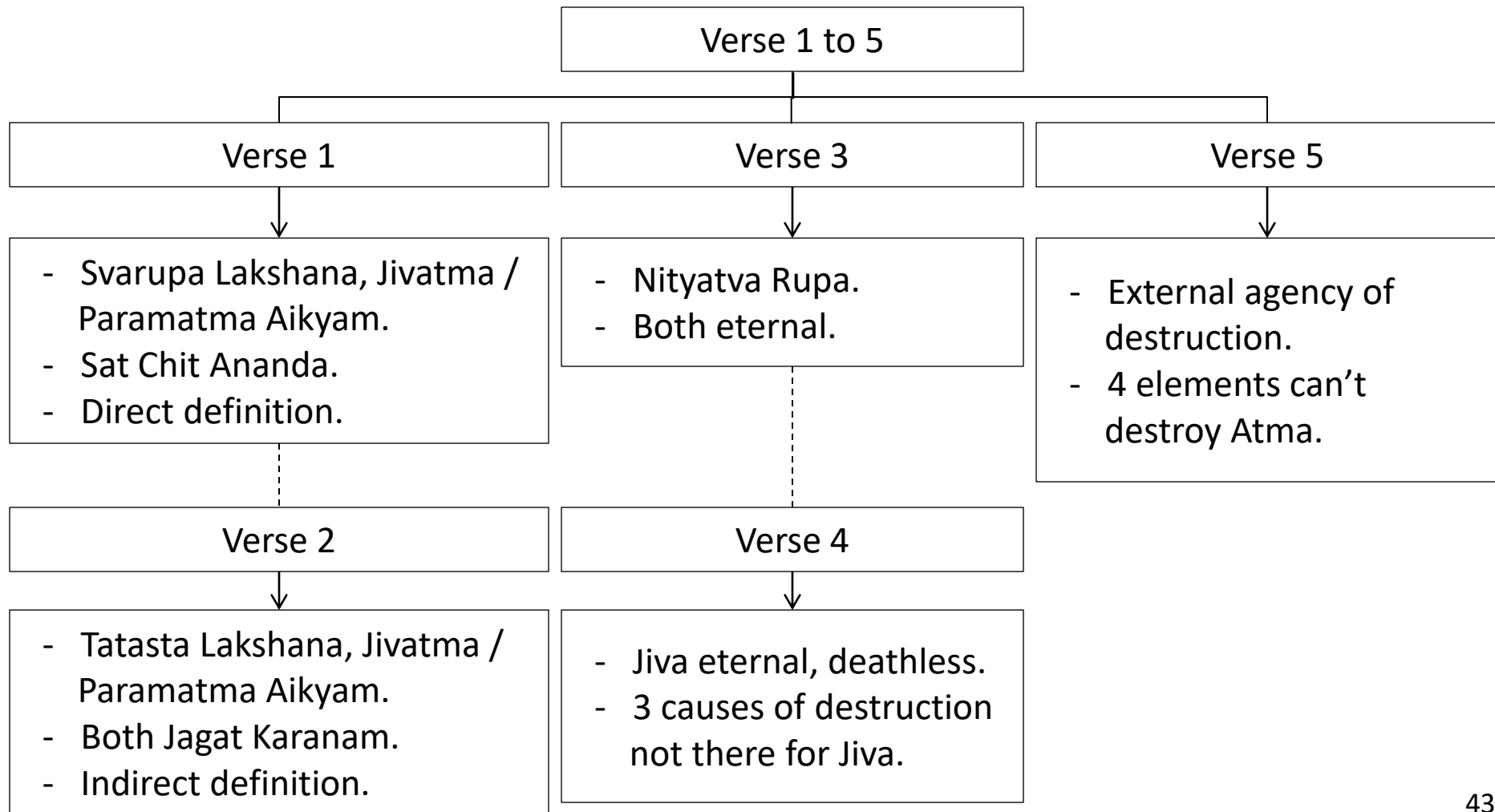
c) Kalpitahi :

- I = Chaitanyam – am Paramartikam, Real, 4 elements Vyavaharikam, less Real, Mithya.
- Even if 4 elements are Paramartika Satyam, they can't destroy me because I am partless.
- If real can't destroy, what to talk of Unreal, Kalpitahi, Mithya Butam.
- Aham Nitya Brahma Asmi.

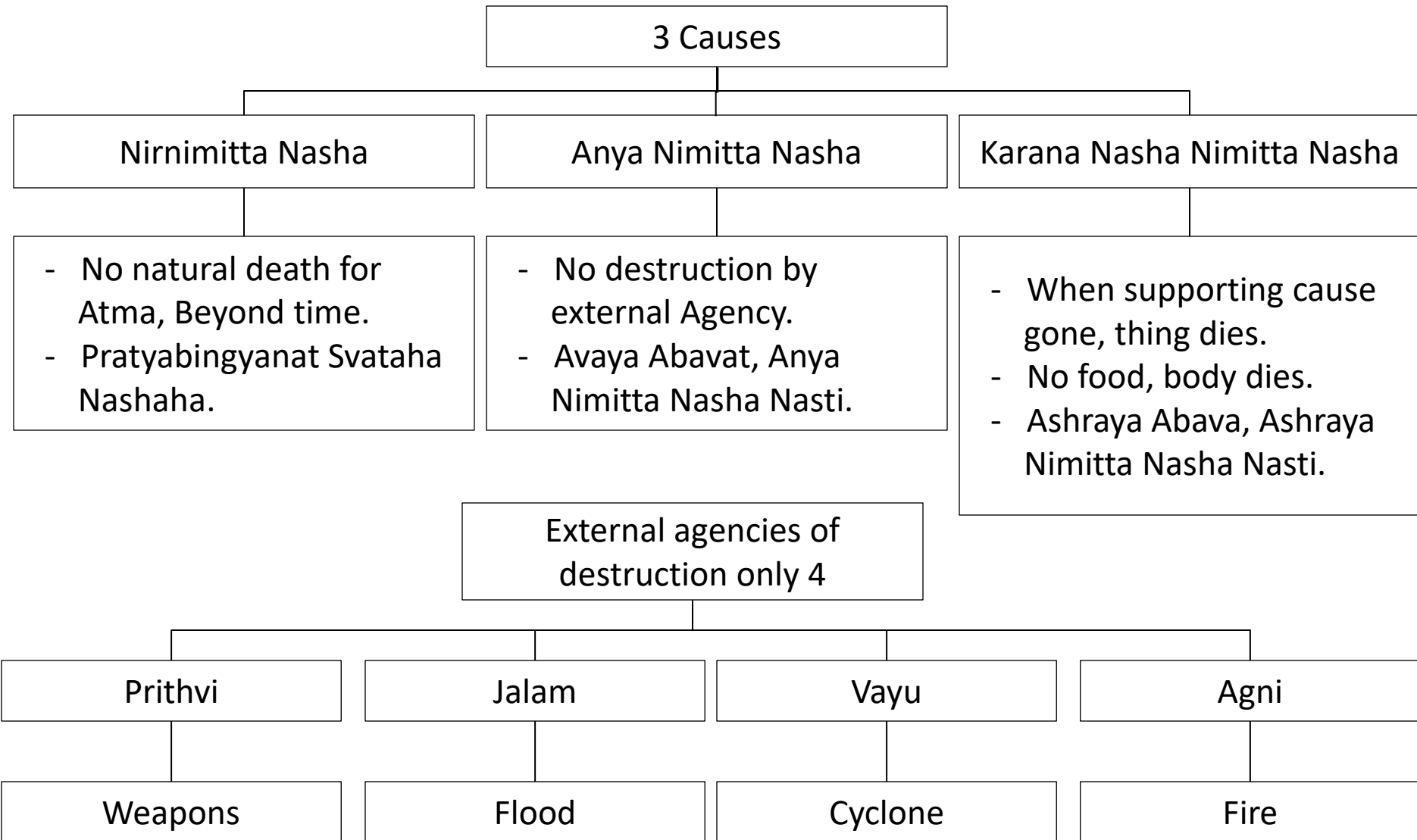
Revision :

a) Lakshanam – essential Nature of Jeevatma / Paramatma – same, therefore Aikyam, one.

- We use essential Nature alone to define a thing.
- Oneness of definition = Oneness of Nature of thing.
- Lakshana Aikyam = Jeevatma / Paramatma Aikyam is the method used by Author.

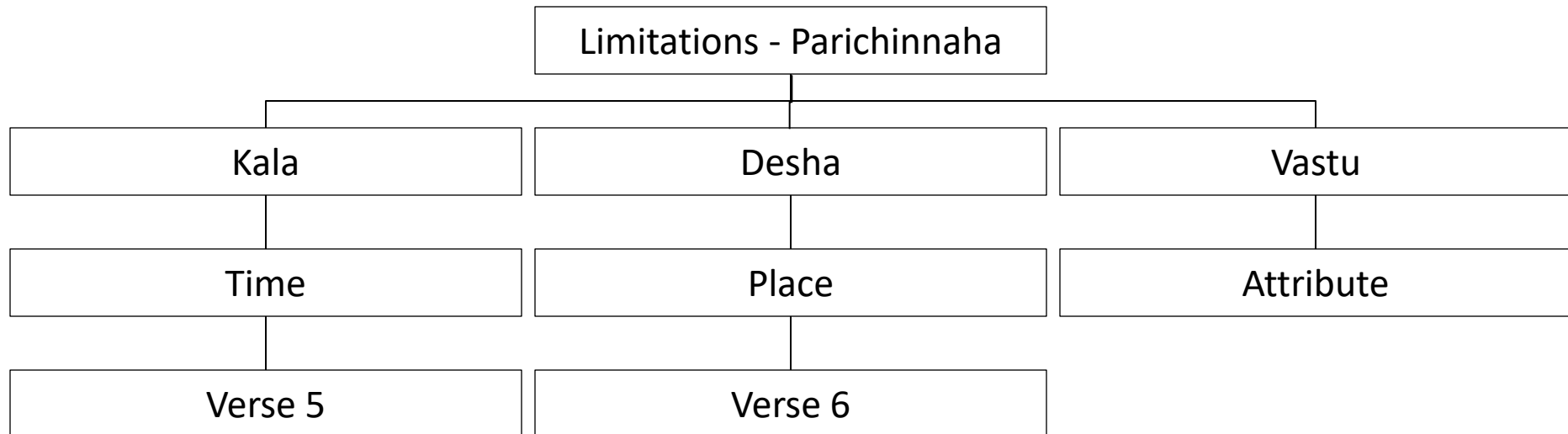


- Nasha Karana Abavat, Nasha Abavat, Nashabavet, Nityatvam.



- Destruction caused by separation of parts.
- Atma is partless Niravayatvat, Niramshatvat, can't be destroyed by 4 elements.

- 4 elements – Mithya, even if Real can't destroy Atma.
- **Example :**
Unreal movie can't destroy TV screen.
- Satyair Api Anila, Agni, Ambaha, Shastraii – Kumuta Kalpita?
- Atma Nityaha, eternal, Brahman Nitya, therefore Atma and Brahman one and same.
- Nityam means Kala Parichinnaha Rahitaha.



Verse 6 :

अभारूपस्य विश्वस्य
भानं भासंनिधेर्विना
कदाचिन्नावकल्पेत
भा चाहं तेन सर्वगः ॥ ६ ॥

abhārūpasya vishvasya
bhānam bhāssanni dhērvinā ।
kadāchinnāva kalpēta
bhāchāham tēna sarvagaha ॥ 6 ॥

The inert universe can never be experienced without the proximity of Consciousness, I, the Consciousness, therefore, am present everywhere. [Verse 6]

Atma is Sarvagataha :

- Don't ask - Where is Atma?
- Everything located in Time.
- Space is located in Atma.
- Atma not located in Space.
- Atma is locationless.
- Difficult to accept, assimilate.
- Toughest point in Vedanta, established by 2 Methods.

First Method :

a) Atma 'I':

- Chaitanya Sakshi Rupa.
- I am Conscious being.

b) Consciousness is identical with Existence Sat.

- Chit equated to Sat.
- Wherever Consciousness is, Existence also is.

c) Existence is everywhere, therefore Consciousness is everywhere.

- Therefore Atma is everywhere.
- Therefore I am everywhere, all pervasive.

Second Method :

a) To talk of any object in creation, you have to be conscious of it –

- Sun, Moon, Star, Daughter, House, Emotions, thoughts.

b) You can't talk of something unless you are aware, know the object.

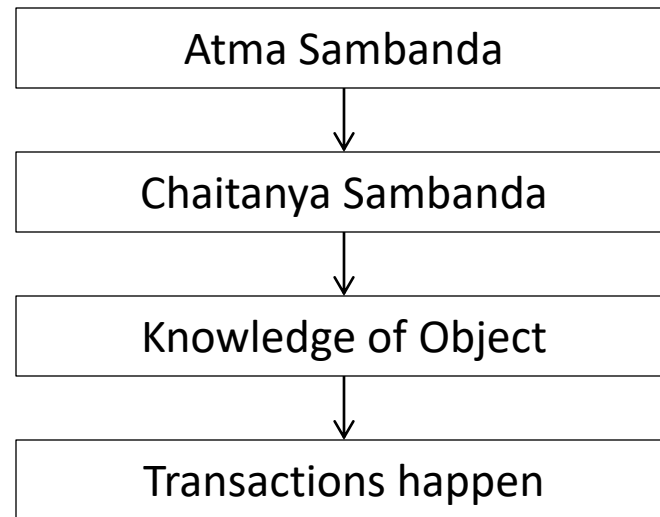
- Talking presupposes knowing.
- Knowing presupposes Awareness, consciousness of object.

c) Every object has to be bathed in, associated with Consciousness to be talked about.

d) Chaitanya Sambandat, Vastu Vyavahara Transaction presupposes Chaitanya Sambandha.

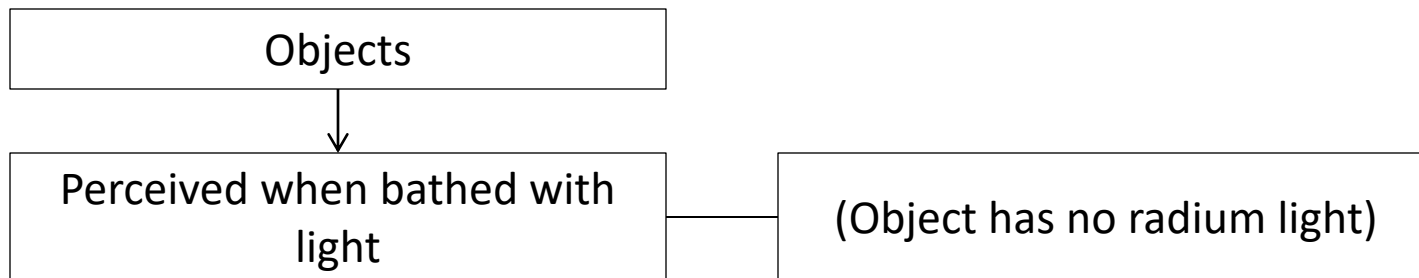
e) Chaitanyam intrinsically does not belong to object, Jadam in Nature.

- f) Chair Knowledge associated with Chaitanyam.
- Chair does not have own Chaitanyam, otherwise will also talk.
- g) Chaitanyam must have come from Atma.
- Dwell on above, understand, get convinced, assimilate.

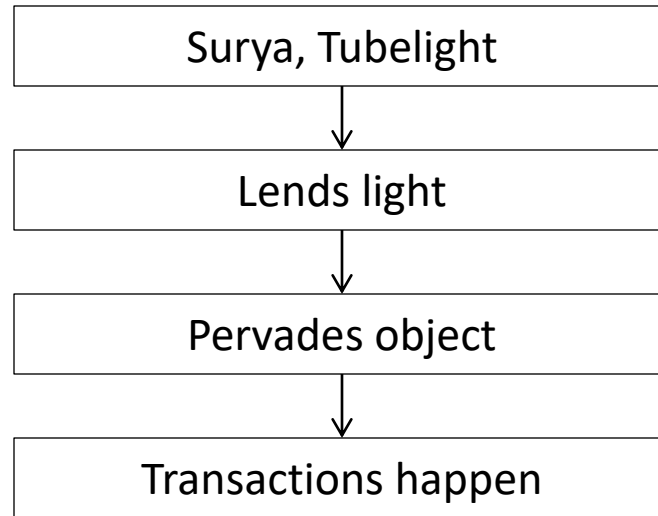


Example :

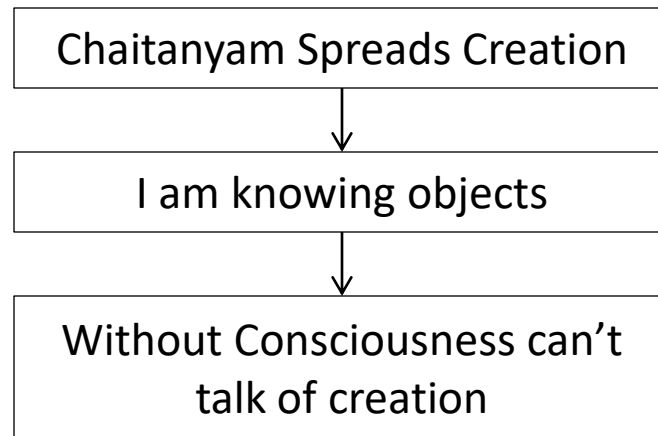
a)



b)



- Chaitanyam exactly like Prakasha.



- Terse, profound verse.

Verse Meaning :

a) Abha Rupam Vishwam :

- Universe does not have Consciousness of its own. It is inert in Nature.
- Body-Mind – Universe = Inert.
- Bha → Chaitanyam.

b) Abha Sannide Bina Banam Na Bavati :

- Jada Prapanca can't be known without association with Consciousness.

Bhanam :

- Knowledge of World not possible or World can't be known.
- Like your perception not possible without Light.
- Knowledge not possible without Consciousness bathing you.
- Light and Consciousness must pervade, otherwise I can't be conscious of you.

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Switch on torchlight in night and with its beam pervading all objects, I know, see objects.
- Only when Consciousness pervades, you can be aware, conscious of object.
- Bha means Chaitanyam.
- Sannidihi – means Sambanda.

c) Na Avakalpite :

- Without Chaitanya Sambande World can't be known, not possible to be known.
- Heaven known for Indra, Varuna, Agni.
- Therefore, Chaitanyam is all pervading.
- Yatra Yatra Satu, Tatra Tatra, Chitu Api Asti.
- That all pervading Consciousness I am is a big jump.
- What is the benefit?
- Fear of Jara, Maranam goes away.
- Don't identify with dying bundle of flesh.

- Claim I am Shivoam, Chid Ananda Rupaha.
- I am everywhere, Sarvagataha is an internal conviction not to be expressed outside.
- In me - Consciousness, Body comes and goes.

Verse 5	Verse 6	Verse 7
<ul style="list-style-type: none"> - Nityam - Eternal - Timewise limitation removed. 	<ul style="list-style-type: none"> - Sarvagatah - All pervading - Spatial limitation removed. 	<ul style="list-style-type: none"> - I am secondless Chaitanyam.

Verse 7 :

न हि भानादृते सत्त्वं
नर्ते भानं चितोऽचितः ।
चित्संभेदोऽपि नाध्यासा-
दृते तेनाहमद्वयः ॥ ७ ॥

nahi bhānādrutē satvam
nartē bhānam chitō chitaha ।
chitsambandhōpi nā dhyāsāt
rutē tēnāha madvayaha ॥ 7 ॥

The world cannot be reckoned to exist without its experience. The experience of the inert world, in turn is not possible without Consciousness. The association of the inert with Consciousness again, cannot be there but for superimposition. Therefore, I (the Consciousness) am 'one without a second'. [Verse 7]

- I alone exist without 2nd thing.
- I am Advaita Svarupa, Advitiya Svarupa.
- Bigger tougher Jump.
- 2 methods to establish Advaitam.

I) First Method :

- Taittiriya Upanishad - Karya Karana Prakriya.

Atma	Creation
<ul style="list-style-type: none"> - No 2nd thing - Karanam - Only Substance in creation. - Gold <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none"> - Tasmāt Va eṣamat... [II – I – 2] 	<ul style="list-style-type: none"> - Karyam - Pancha Butas, Pancha Bautika. - Name + form - Chain <p>Chandogya Upanishad :</p> <ul style="list-style-type: none"> - Vacharambanam vikaro... [6-1-4]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीर्म्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmaḍva etasmatatmana akasah sambhutaḥ ।
 akasadvayuh, vayoragnih, agnerapah ।
 adbhyaḥ prthivi, prathivya osadhayah ।
 osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं
 मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो
 नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaiikena mrtpindena sarvaṃ
 mrnmayaṃ viijñāta syād vācārambhaṇaṃ vikāro
 nāmadheyaṃ mrttiketyeva satyam ॥ 6.1.4 ॥

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

II) Second Method : Here

a) Nahi Bhanat Na Hrte Satvam :

- First, Re-establishes Verse 6 again.
- To talk of an object, it should be known and associated with Consciousness.
- Everything in Creation has Chaitanya Sambanda.
- If not known, can't exist.
- Knowability is a condition for existence.
- Knowable to someone at sometime (Planets known to Scientist in future).
- If not known to anyone at anytime, then it is imaginary.
- Bhana Krute → without being known.
- Satvam Na Bhavati – Existence not possible.

b) Achitaha Banam :

- Knowledge of inert object.

c) Chitaha Hrute Na Bavati :

- Never possible without association with Consciousness (Na + Hrte).
- Consciousness connected to every object in Creation.
- Body, Mind is matter.
- Consciousness is connected with every object which is matter everywhere.
- What is Sambanda between Consciousness and Matter?

Types of Sambanda - Relationships

Samyoga Sambanda

- Body – dress.
- Temporary contact
- Can be separated
- Book – Desk
- Watch – Hand
- Face – Spectacles.

Samavaya Sambanda

- Complexion, height, weight.
- Sambanda of substance with its properties.
- Body and its properties.
- Inseparable relationship.
- Can't be separated.

Tadatmaya Adhyasa Sambanda

- Consciousness + Matter
- Profound, nondual nature of Atma Chaitanya Tatvam and Prakrti.
- Sand – Mirage water.
- Movie – Screen
- Waker - Dreamer

- Atma = Advaitam, Brahman = Advaitam.
- Both are same.
- Advaita Svarupa Lakshanaya Aikyatvat – Jeevatma / Paramatma Aikyam.

Steps :

a) Can't talk of existence of a thing unless you are aware of a thing.

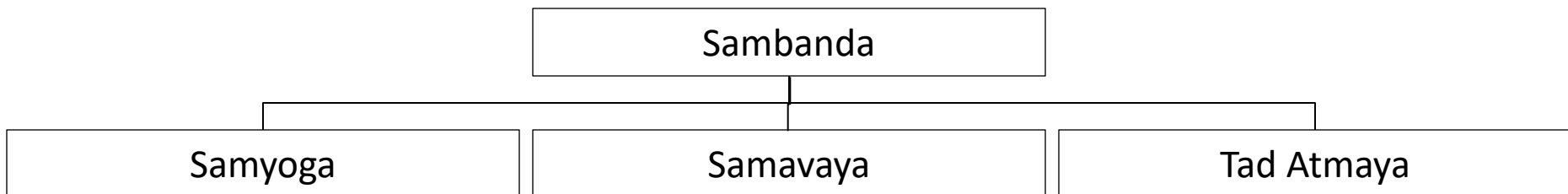
- Awareness of object = Precondition.
- Every object associated with Chaitanyam.
- Chitaha Hrute – Achitaha Banam Na Sambavati.

Very important :

- Without association with Consciousness, knowledge of inert never possible.
- Knowledge of book, letters never possible unless light pervades books.
- Unless Chaitanya pervades Prakasha and whole World, you can never talk about Knowledge or existence of the World.
- Existence and Knowledge presupposes Chaitanyam of whole World, Creation.

Corollary :

- Every inert object has association with Chaitanyam, Chit Sambanda.
- Without that we can't talk of existence of object.
- There is contact, connection, relationship between Me – Chaitanyam and inert world.
- What type of Sambanda? Relationship.



b) What is Sambanda between?

- Matter + Chaitanyam?
- How Consciousness arises in Matter.
- How long it remains? How it dies?
- Mystery for scientists

Vedanta :

- Consciousness and World can never have a regular relationship.
- If regular relationship, then consciousness becomes one of the related objects in Creation.
- Then Consciousness subject to Time, space, change, birth, death.
- Body gets affected by physical, chemical forces, laws.
- Food, weather, temperature affects Body.
- If Chaitanyam is property of Body it will also get affected.

Our experience :

- Our Consciousness is not affected by worldly changes, physical, chemical laws.
- Scientists admit that.
- Therefore, Chaitanyam can't be one of the things within Creation.

Example :

- Waker not within Dream creation. Therefore, not affected by Dream. Waker is outside Dream world.

c) Shastra says that Chaitanyam is of a higher order of Reality and World is of a lower order of Reality.

- Therefore, no regular relationship is possible.
- Relationship is called Adhyasa Sambanda, irregular relationship in which one belongs to a lower order of Reality and the other, higher order.

I) Sand-Mirage water :

- What is Relationship?

Irregular Relationship, Adhyasa Sambanda.

Sand	Mirage Water
Real	Unreal

II)

Events in Movie	Tv – Screen
- Unreal	- Higher order - Fire in movie can't burn screen.

III)

Dream	Waker
- In Switzerland - Unreal	- Very intimate - I am in Singapore - Higher order

- Regular relationship not possible one, higher.

IV)

Prakrti	Chit
- Jalam - Lower Order	- Chaitanyam - Higher Order

- Adhyasat – Hrute – Superimposition.
- Adhyasa Sambanda, Mithya.
- Shankara starts Brahma Sutra commentary with unique relationship between Consciousness and Matter.
- Satya Anruta Sambanda.
- Other than Adhyasa Relationship, no other relationship possible between Chit and Jada Prapanca.
- Double negation in Verse 7.
- No relationship other than Adhyasa is possible.
- Big intellectual Jump.
- I am Chaitanya Tatvam Sakshi.
- Whole Universe = Jada Tatvam.

I – Consciousness	World
- Higher Order	- Lower Order - Mithya Prapanca can never touch me

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmāni māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- World like a Dream, existing in me Chaitanyam is of a lower order of Reality.
- Time, space, Body, Mind belong to lower order, can't affect me, Chaitanyam, Sakshi.
- I am Nitya Mukta Sakshi.
- Author derives one more Conclusion.
- Since world is of lower order of Reality, Adhyasa, Mithya, it can't be counted.
- What is Unreal?
- It can't be counted with the Real.
- My Reflection can't be counted as 2nd – I don't order 2 cups of tea.
- Pratibimba – Not counted as 2nd.
- Experienced, smiles, frowns.
- Dream money, not counted, tangibly experienced.
- Mithya Prapanca can't be counted with Satya Atma.
- Only countable – Atma alone.
- Ekaha.

Conclusion :

Tena – Advaya Asmi :

- Therefore, secondless Atma alone exists. I can't be limited by anything .

- Desha, Kala, Vastu, Paricheda Shunyam, negated.
- Time, space, object limitations not there because they are Unreal.
- Time, space objects is Unreal.
- Desha + Kala + Vastu limitations Rahitaha = Anandaha.
- I am Satyam, Jnanam, Anantham Brahman Asmi.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेष्टाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
 Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- One who understands Brahman as Sakshi behind every thought, attains Moksha.
- I am Non-dual, secondless Atma.

Verse 8 :

न देहो नेन्द्रियं चाहं
न प्राणो न मनो न धीः ।
ममतापरिरब्धत्वा-
दाक्रीडत्वादिदंधियः ॥ ८ ॥

nadēhō nēndriyam chāham
naprānō namanō nadhīh ।
mamatā parirabdhatvāt
ākrīdatvādidam dhiyaha ॥ 8 ॥

I am not the body, nor the sense organs, nor the pranas, nor the mind, nor the intellect because these are all objects of the my thought or of the this thought. [Verse 8]

Verse 8 – 17 :

Obstacles in Assimilation :

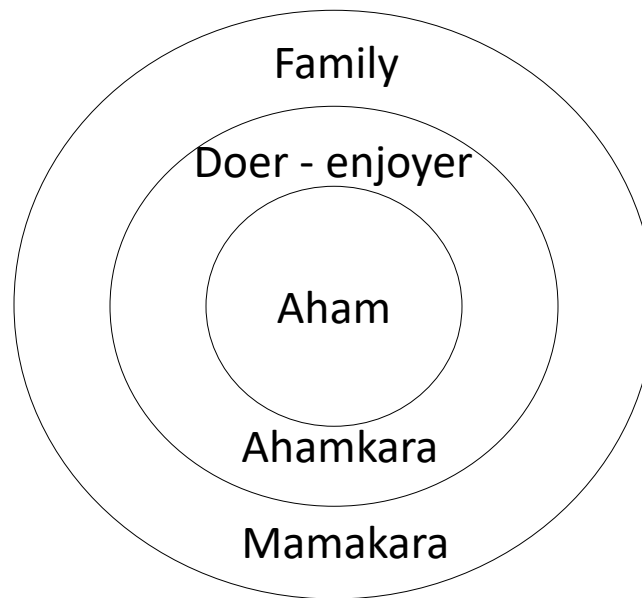
- Upto Verse 7, Author concludes I can't be none other than Brahman .

Aham :

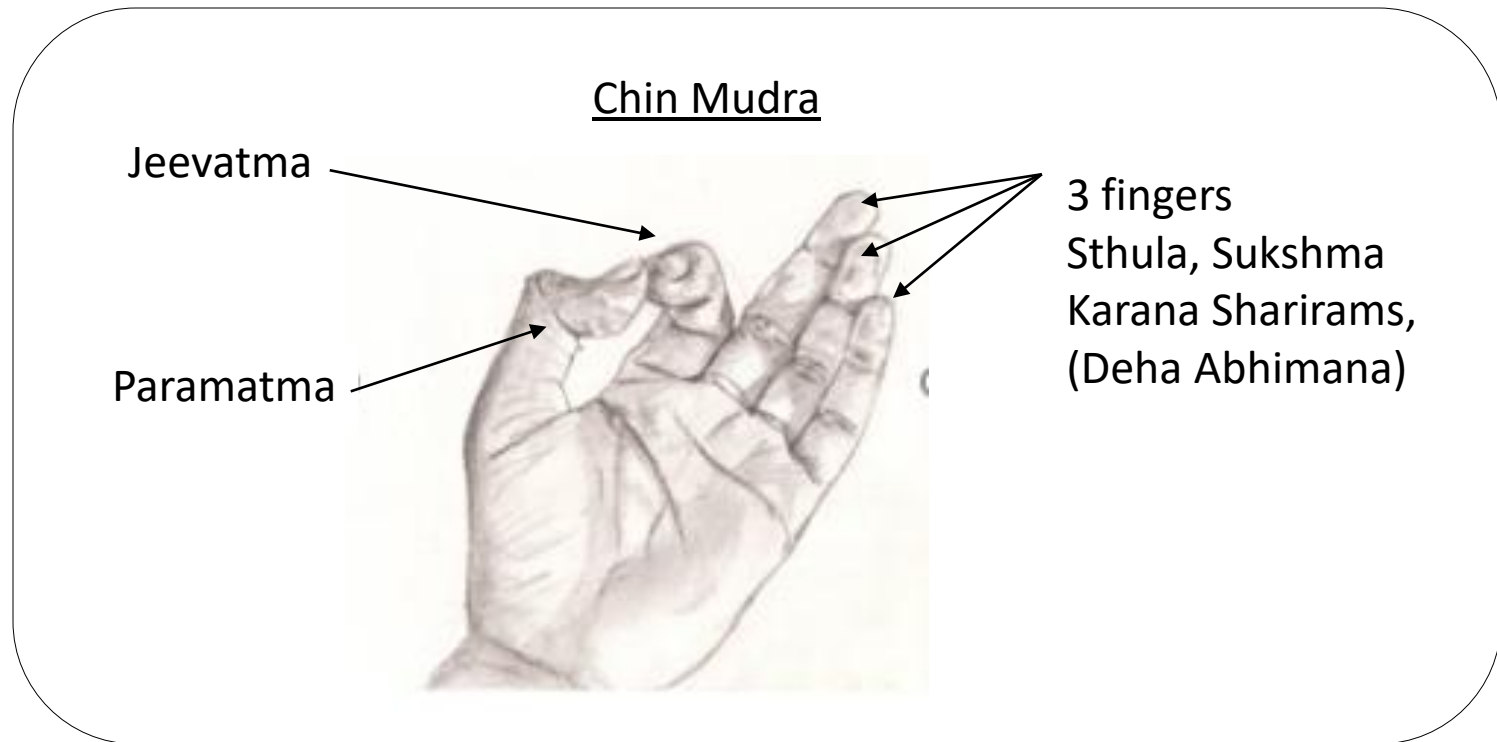
- Satchit Ananda Svarupa Asmi.
- Jagat Karanam Asmi.
- Nityaha Asmi.
- Sarvagataha Asmi.
- Advayaha Asmi.
- Therefore, I have to be Brahman only.

- Why many find it difficult to accept this teaching?
- Why Resistance?
- Some obstacle exists to receive and retain teaching, accept and assimilate teaching.
- What is the powerful obstacle?
- Anjaneer felt something dragging Chaya Grahini – Rakshini obstructed his speed of travel.
- Some invisible Resistance.
- Resistance is our own preconceived notions about ourselves.
- Conclusion is basis for all activities in life.
- Every moment I am reinforcing the conclusion I am the Body.
- I am born when body born, grow, die with it.
- Dehatma Buddhi ever since I became self conscious.
- As baby I didn't know how to tell that.
- My education to serve the body and relations with the body.
- Family based on conclusion, I am the body.
- Mother gives birth to body not Mind or Atma.
- Every Vyavahara reinforces I am body.
- Basic I = Dehatma I.
- Fake I – dominating my Life.

- Real I passive, loose knowledge after 1 hour weekly class.
- Working 24x7 how can we accept Aham Brahma Asmi?
- Pancha Kosha Atma Bava is too powerful to accept teaching.
- **Example :**
 - i. To pull Nail from block of wood, effort required is proportional to banging of Nail done.
 - ii. To paint wall, scrapping of surface required, otherwise paint won't stick.
- Without Removing scrapping of Ahamkara and Mamakara, Aham Brahma Asmi Jnanam will not work.
- Upon false notion of Ahamkara, painting Aham Brahma Asmi will not work.
- Aham, Mama, Nisheda Dhyanam required for a few years.
- Upon "Brahman I", we have thick coating of Ahamkara and Mamakara.



- For emotional negation, people take Sanyasa.
- Intellectual negation easier.
- We have to prepare Mind by Sadhana Chatustaya Sampatti for emotional negation.
- Without that Vedanta is an Academic exercise.
- This is surface preparation, sandpaper, Anatma Nisheda Sloka (like Nirvana Shatakam).



- Index Finger can join Thumb only when separated from other 3 fingers.
- As long as Index finger (Jiva) is with Deha Abhimana, it is away from Thumb – Paramatma, Sakshi, Brahman, Angusta Matra Purushaha.

- **Taittiriya Upanishad :**

Pancha Kosha Anatma Nisheda done...

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- If I do that Ananda Atma Brahma Putcham Pratishta.

8th Sloka is Anatma Nisheda Sloka :

a) Dehaha Na :

- I am not Physical Body.
- Meditate, look at Body and say Body belongs to Ishvara, owner of Pancha butas.
- I can't cling on to Body.

- Bagawan has right to take without notice.
- See arrival, departure of my body as a fact without resistance in Meditation.
- Apply same principle to other bodies of family.
- Arjuna cried in Gita 1st Chapter.
- Crying will not solve problem - Gita Chapter 2 – Verse 27.

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

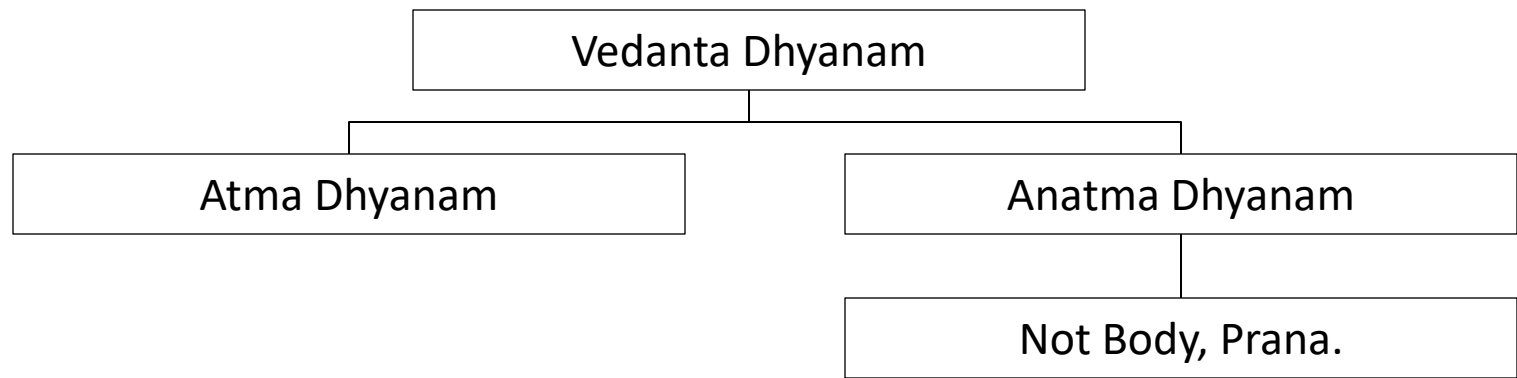
jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Meditate on this truth for hours, only then can we accept Death, separation, old age.
- Body belongs to changing Anatma Prapanca.
- Deha – Annamaya Kosha – Anatomy.

b) Prana Na :

- Pranamaya Kosha – Physiological system, breathing, circulation etc.



c) Na Manaha :

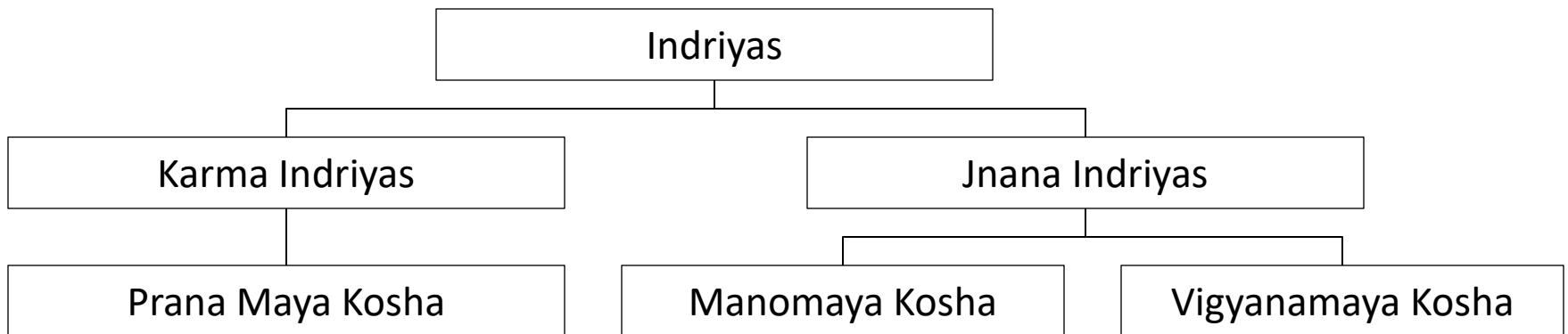
- Not Manomaya Kosha, made of Sukshma Pancha Butas.
- Emotional Personality.

d) Na Dhi :

- Not Vignyanamaya Kosha, Rational, thinking, intellectual Personality.

e) Na Indriyam :

- Not sense organs, instruments belonging to 3 Koshas.



- I am none of them.

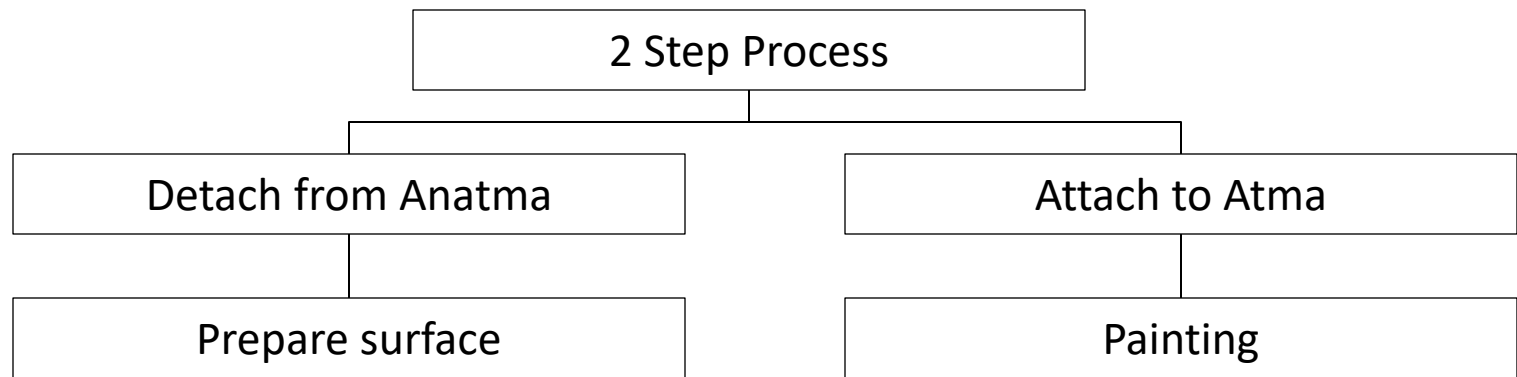
Reason :

f) Mamata Pari Rabdatvat :

- Because I claim all as my body, my sense organs, my mind, my intellect.
- Whatever I claim as mine, I am not.
- **Example :**
This is my house, car, business, body, mind, senses.
- Pari – rabda – means embraced, associated with Mamakara.
- Mine conclusion in 4 Koshas.
- Body associated as my body, my mind, my senses.
- It is Mamakara not Atma.
- Powerful intellectual obstacle of Mamakara is cause of strong identification with Anatma.
- Hence teaching not received, accepted, swallowed.
- Identification alone expresses as Ahamkara, Mamakara.
- As long as strong Ahamkara exists Jivatma can never join Paramatma.

Example :

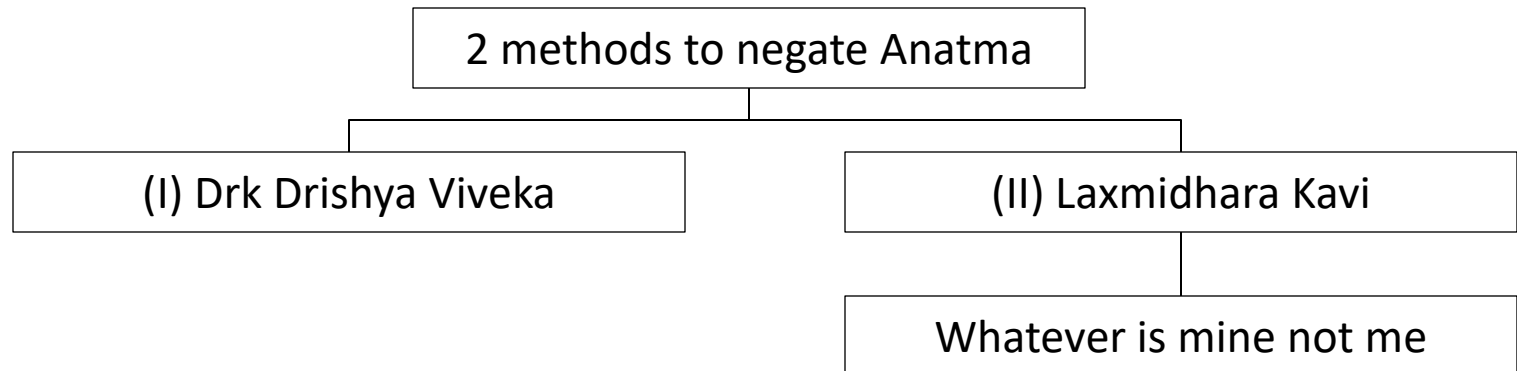
- For painting, surface not ready.

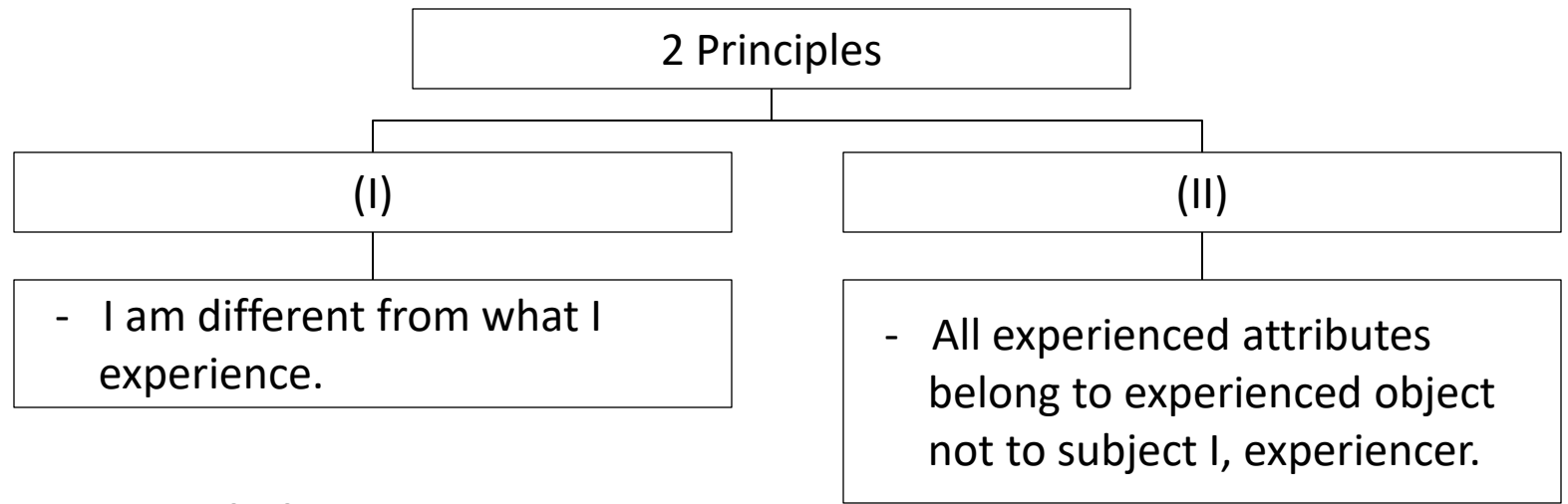


- Look at Jiva from Atma standpoint, one with Paramatma.
- This can't be challenged at all.

Verses 8 – 17 :

- Establish I am not Anatma which expresses as Sharira Trayam, Pancha Kosha, Avastha Trayam.





I) World experienced Object.

- Book, Wall, Car, House, Body, Mind, thoughts experienced, not me, Experienter.
- Ignorance of World in sleep, Karana Shariram, Pancha Koshas, experienced not me.
- I am Witness, Consciousness, Sakshi.

II) Attributes :

- Raaga, Dvesha, Asuya, Bayam – Emotional attributes belong to Mind, composed of 5 subtle elements.

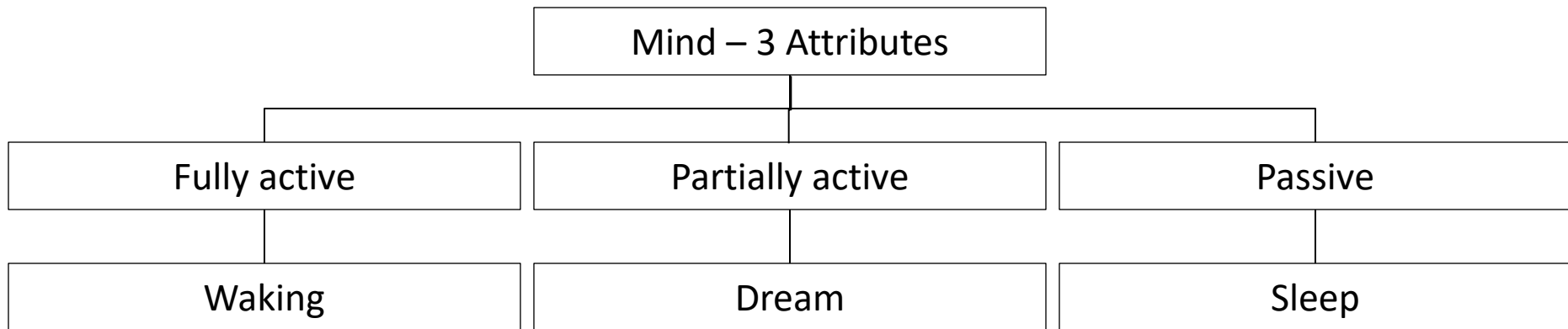
Nirava Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

- Intellectual Attributes of Knowledge, Ignorance, Doubt experienced by Me.
- Belong to known Intellect not Knower I.
- Nirguna Sakshi Chaitanyam, Aham Asmi.
- Avastha Trayam is an attribute of Mind.



- I am not Avasta Traya Yuktaha but Rahitaha.
- Problems of Waking, Dream, Sleep belong to locus Mind, not to me, Pure Chaitanyam.
- Jagrat Time Space belongs to Jagrat Mind.
- Swapna Time Space belongs to Swapna Mind.
- Both Time and Space disappear in Sleep.
- I am free of attributes of Mind, 3 Avasthas.
- I am free from Desha, Kala influence.

- I am outside field of Time and Space, both can't touch me.
- Aham Nirvikara Chaitanyam Asmi, not influenced by Time.
- Age, Season, movement of Planets, Rahu, Ketu do not affect me the Atma.
- Jatam belongs to Anatma Shariram.
- I am free from Anatma and Anatma Dharma (Properties).
- This is surface preparation, purification of Mind.
- Once I separate Anatma + Anatma Dharma, Aham Brahma Asmi will stick.
- If Anatma and Anatma Dharma are sticking and I am putting coating of Aham Brahma Asmi, it will not work.
- When Aham husband, son, father loom large, Aham Brahma Asmi falls off.
- Laxmidhara Kavi says you have Ahamkara, Mamakara problem.
- Clean the surface properly through Karma Yoga, Upasana Yoga.
- This is development from Verse 8 – 17.

II) Laxmidhara Kavi's method :

- Mamakara Pari Rahadat Vat
Akridatvat Idam Kriya.
- I am not Body, Mind.

Reason :

- We refer to them as Mine.

Tattva Bodha :

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च
मदीया बुद्धिर्मदीयम् अज्ञानमिति स्वेनैव ज्ञायते
तद्यथा मदीयत्वेन ज्ञातं कटककुण्डल-गृहादिकं
स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं
मदीयत्वेन ज्ञातमात्मा न भवति ।

*Madīyam śarīram madīyāh prāṇāh madīyam manaśca
madīyā buddhīrmaḍīyam ajñānamiti svenaiva jñāyate
tadyathā madīyatvena jñātam kataka-kundalagrḥādīkam
svasmādbhinnam tathā pañcakośādīkam svasmādbhinnam
madīyatvena jñātamātmā na bhavati |*

Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self. [Verse 15]

- Whatever is mine, I am not.
- Book is mine, I am not book.

a) Mamata Parivabdatvat :

- Embraced with, associated with the Notion, this body is Mine.

b) Idam Dhiyaha Pardatvat :

- This intellect is mine.

c) Krida :

- Body is the playground, Kshetram, field for “this notion”, Idam Pratyaya.
- Whatever referred as this has to be different from ‘I’.

1 st Person	2 nd Person	3 rd Person
I	You	He, She, it

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṁ śarīraṁ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṁ prāhuḥ
kṣētrajña iti tadvidaḥ || 13-2 ||

The Blessed Lord said : This body, O Kaunteya, is called ksetra (the field) and he who knows it is called Ksetrajna (the Knower of the field) by those who know them (ksetra and Ksetrajna), i.e., by the Sages.
[Chapter 13 – Verse 2]

Body	You
- Kshetram	- Kshetrajna - Witness - You are in the Body not the Body.

Apply Logic to :

- Indriya, Mana, Dhiyaha Shariram.
- All referred as this or mine, hence not me.
- My Prana, Mind, Body...
- They are all part of 5 Koshas.
- Aham Pancha Kosha Vilakshanaha Asmi.

Verse 9 :

साक्षी सर्वान्वितः प्रेया
नहं नाहं कदाचन ।
परिणामपरिच्छेद
परितापैरुपप्लवात् ॥ ९ ॥

sākshī sarvān vitah prēyān
aham nāham kadāchana
parināma paricchēda
paritāpai rupa plavāt ॥ 9 ॥

I am the witness, all-pervading and dear and never the ego (ahankara) which has the calamitous association with modifications, limitations and afflictions. [Verse 9]

- Chidabasa is also object of confusion like reflection in Mirror.
- Face and Reflection :
There is Physical distance, gap.
- Chit and Chidabasa – both Chaitanya Svarupa.
- Adhara – Abhasa
Bimba -- Pratibimba } No gap
- Chidabasa exists where Chit exists.

Chit	Chidabasa
<ul style="list-style-type: none">- All pervading Consciousness.- Can't be away from any object.	<ul style="list-style-type: none">- Reflection in only body – mind – complex.- Located.

I – mix of

Chit

- Consciousness being
- Adhara Chaitanyam.
- No Locus

Gita : Chapter 2 – Verse 24

- Nitya Sarva Gatha Sthanuhu...
- I am unlocalised conscious being to be claimed.
- Asangam, not related to body, mind, world.
- Pure existence, conscious being.

Chidabasa

- Reflected Consciousness + Body + Mind
↓
Abhasa Chaitanyam Medium / Mirror
- Now in Singapore, office, home.
- Now I claim this Reflected Consciousness and suffer problem of mind / body – Ahamkara, Mamakara.
- Travel after death to Svarga.
- 13th Day ritual.
- Chidabasa referred by Author as Ahamkara, Pratibimba Chaitanyam, Reflected Consciousness, localised.
- Ahamkara inseparably associated with Reflected Medium, Anatma Sasangam.
- Conditions and problems of Reflected Medium – Body – Mind affects reflection.
- Reflection shakes, travels, dull.
- Ahamkara is Samsari, has changes, Avasta Trayam.

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Previously said Avasta Trayam belongs to Mind.
- Now we say Ahamkara is associated with Mind, therefore, Ahamkara mistaken to have 3 states, Waking, Dream, Sleep.
- Karma Khanda Parihara is to improve Ahamkara.
- Basic problem of ignorance not solved, trying to improve unimprovable Ahamkara.
- Ahamkara is tied to Sanchita, Agami, Prarabda.
- Death not a solution, in Punar Janma, Ahamkara will come, In Svarga, it will experience Amrutam and return.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). [Chapter 9 – Verse 21]

Only solution :

- Come to Bimba Sakshi Chaitanyam.
- Differentiate Chidabasa and Chit.
- Subtlest, toughest in Vedanta, Chidabasa - Chit Viveka, Ahamkara – Sakshi Viveka.
- Both in one locus 'I', learn to claim Sakshi not Ahamkara Chidabasa.

Features of Chit	Attributes of Chidabasa
a) Sakshi – Witness	a) Parinama – Changes, modifies.
b) Sarva Avintaha – All pervading	b) Paricheda – limited
c) Preyan – Dear, most loved.	c) Paritapa – Never source of Ananda.

Chit :

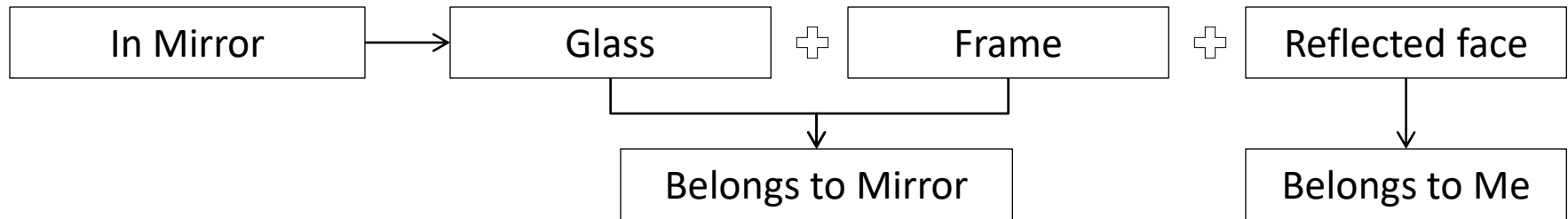
a) Real I – is “Aham” in Mahavakyam Aham Brahma Asmi, Sakshi, original Consciousness.

b) Sarva Avintaha : All pervading

- Located everywhere.

c) Preyan :

- Real and only source of happiness.
- Object of love.
- I enjoy happiness in the world Mirror but it is reflected, manifested happiness.



- Ananda from sweets, movie, music is my Ananda manifested.
- We all have only one object of Love, self.
- We never love person, thing, in the World.
- Object has no love, not source of happiness, Jadam.
- As long as my Ananda is reflected, he is source of Ananda.
- If person stops to be a source of Ananda, my love wanes.
- As duty, must take care of person.
- When person is a burden, we let him go and say, that person is Relieved from pain. 81

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जाययै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyauḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyayai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paṣūnāṃ kāmāya paṣavaḥ priyā bhavanty ātmanastu kāmāya paṣavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ
vijñātaḥ īdāṃ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Everyone loves only Ananda, happiness.
- Chit “I” only source of Ananda.

Chidabasa – I :

- Opposite attributes of Aham is in Ahamkara.

a) Parinama :

- Changes, modifications.
- Old age, boyhood.

b) Paricheda :

- Has limitations, not all pervading, here not there.
- Chidabasa attends class.
- Chit everywhere.

c) Paritapa :

- Never Real source of Ananda.
- Reflection has ups and downs keeping in with Reflecting Media – Mind (with Kama, Krodha, Lobah, Madah...)
- Lot of Reflected Consciousness = Lot of Reflected Medium.

d) Upalava :

- Afflicts Chidabasa.
- Study 3 features of Chit – Real I, Nitya Mukta Svaroop and 3 attributes of Ego I and learn to separate them.

Revision:

Topic 1 :

- Jivatma / Paramatma Aikyam.

Verse 1 – 7 :

- I – Real Self has to be identical with Brahman as revealed in Shastra.
- Aham Brahma Asmi is a fact.
- Nature of Real I and Brahman is identical.
- Therefore Jivatma is none other than Brahman, Sat Chit Ananda Svarupa.

2nd topic : Verse 8 – 17

- Why we can't accept, Assimilate, swallow Aham Brahma Asmi?
- Invisible obstacle exists.
- Nod in class, sympathetic to teacher.

Snag :

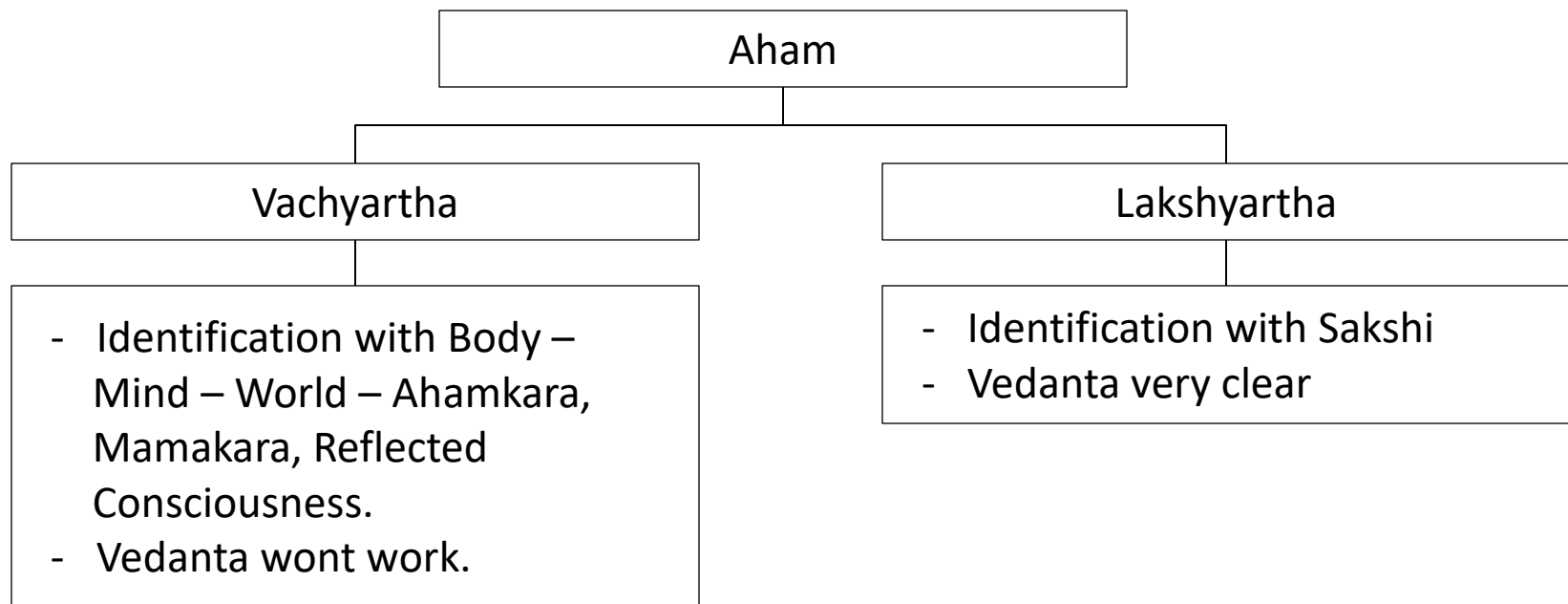
- I – Self can claim oneness with Brahman only under important condition.
- Before coming to scriptures, we have developed attachment, identification with Body - Mind complex.
- Pancha Kosha container served as our residence, medium of interaction.
- We have very strong identification which has generated Aham and Mama Kara.
- This attachment with Body - Mind complex and through that with the House, family members, wealth, all over the world.

Gita – Chapter 15 :

- Ashvatta Tree with primary and secondary roots spread all over.
- In whichever part of world attachment is there, there Mind is attached.
- With this attachment, it is impossible to claim Aham Brahma Asmi.

Important Condition :

- Detachment, Disidentification with Pancha Koshas.
- Learn to see them as part of the World.
- Only after that, I can claim Aikyam.



Verse 8 – 17 :

- Author negates 5 Koshas.

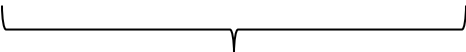
Verse 8 :

- Na Deham → Annamaya
 - Na Indriyam
 - Na Mano
 - Na Dhi
- } Not Manomaya, Vigyanamaya
- Na Prana → Pranamaya
 - 4 Koshas – Negated.

Verse 9 :

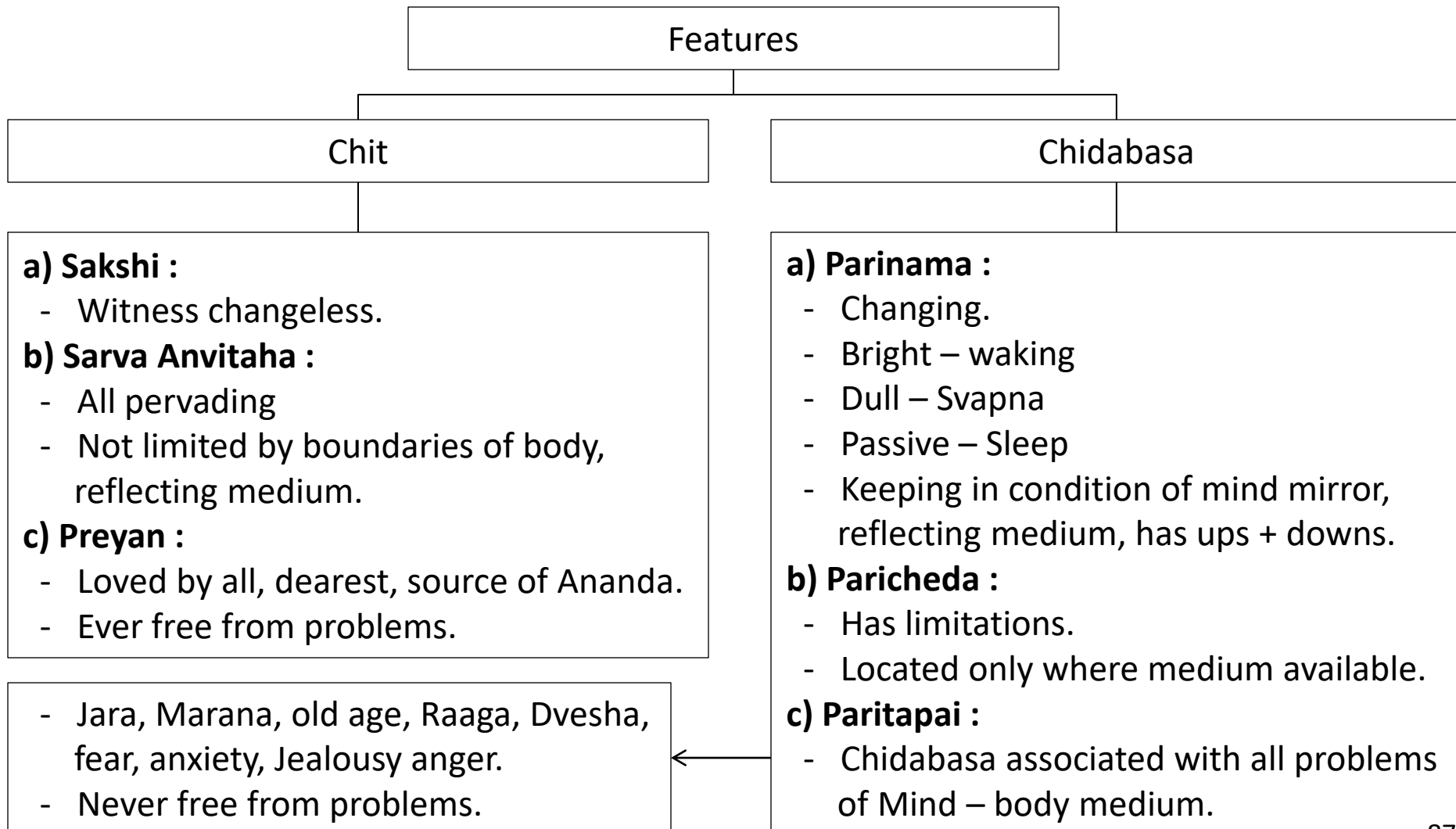
- Detour...
- I am different from Consciousness reflected in 4 Koshas - Chidabasa Chaitanyam, Pratibimba Chaitanyam.

Example :

- Mirror + Reflected Face + Original Self.

Negate
- I am Original Consciousness, I am neither Body, nor Reflection of Consciousness which is formed there.
- When Reflection goes, original face remains.
- When Body / Mind goes, Chidabasa goes, I, Original Consciousness Remains.
- Chidabasa called Ahamkara in this context in Verse 9.

Ahamkara	Aham
Chidabasa	Chit

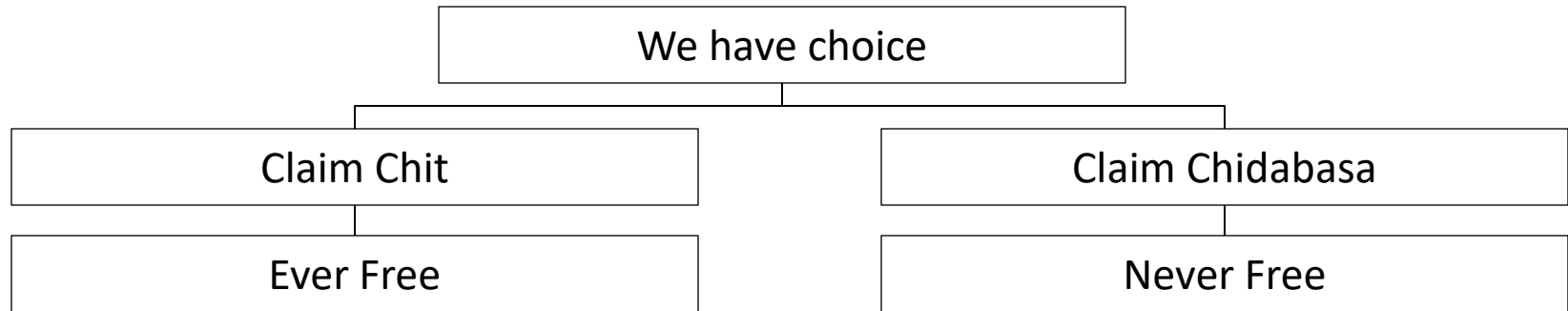
- Both together in one locus, not physically away like original face and reflected face, intimately together.



- I – Conscious being refers to Chidabasa because Chidabasa alone is associated with the Mind.

Example :

- After marriage spouses problems becomes our problem because of “Sambandha”.
- Chidabasa is SaSangam.



Aham Na Aham Kadachana :

- I am Real I – Original Consciousness not fake I, Reflected Consciousness, Reflected I.
- I am Sakshi, I not Ahamkara.

Reason :

- I – Original Consciousness – all pervading, witness, Ananda Svarupa.
- Ahamkara – I – Reflected Consciousness – localised with problems.
- I am not Ahamkara from when onwards?
- Kadachana – At all time, when mistaking myself also.
- Waker ever free throughout dream time.
- Dream, Mithya, No problem touches Waker.
- Waking Mithya, No problem touches Sakshi.
- Kadacha important word.

Verse 10 :

सुप्तेऽहमि न दृश्यन्ते
दुःखदोषप्रवृत्तयः ।
अतस्तस्यैव संसारो
न मे संसर्तृसाक्षिणः ॥ १० ॥

suptēhami na drushyantē
dukha dōsha pravrutrayaha ।
atastasyaiva samsāraha
na mē samsartru sākshinaha ॥ 10 ॥

Sorrow and other defects are not experienced when the ego or “I-thought” (ahankara) goes to sleep. Therefore, the world of plurality (samsara) belongs to the ego or ahankara alone which constantly undergoes transmigration, change and so on, and not to Me who is the witness of ego or ahankara. [Verse 10]

- Reinforcement of Verse 9.
- I am problem free Chit, not problem ridden Chidabasa.
- What is proof that problems belong to Chidabasa?
- When both co-exist together in Waking and Dream difficult to sort out.
- Which constituent is problem in a salad?
- Separate and find out physically in salad, intellectually in self enquiry.
- Chidabasa alive and active only during Jagrat and Svapna.

Reason :

- Chidabasa is reflection formed in Mind.
- Mind active only in Jagrat and Svapna.

Jagrat	Svapna
<ul style="list-style-type: none"> - Mano, Buddhi, Chittam, Ahamkara active. - Reflected Medium active. 	<ul style="list-style-type: none"> - Memory thrown out. - Reflected Medium active.

- Reflection of Consciousness alive in Jagrat and Svapna only.
- In Sushupti, mind folds down.
- Thinking, emotional mind, rational mind, I thought folded.
- Mind dissolved, Reflected Medium dissolved.
- Reflected Medium dormant, Chidabasa folded, inactive.
- Chidabasa active only in Jagrat and Svapna.
- Chidabasa folded problems folded.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Chidabasa active. - Problems alive. - Co-presence 	<ul style="list-style-type: none"> - Chidabasa asleep. - Problems asleep. - Co-absence.

- Therefore problems belong to Chidabasa, Ahamkara only.

Example :

Satve	Abave
<ul style="list-style-type: none">- Allergy- With eating Green Banana.	<ul style="list-style-type: none">- No Allergy- Without eating Green Banana.

- Therefore, banana cause of sneezing.

Verse Meaning :

a) Ahami Supte Sati :

- When Ahami – Ahamkara goes to sleep.

b) Dukha Dosha Mukmaya Pravirtaya :

Dukha	Dosha	Mukmaya	Pravirtaya
Sorrow	Problems	Ends	Struggles

c) Na Drishyante :

- Not experienced.
- Never feel localisation, everyone liberated, Aham Poornaha Asmi, Anandaha Asmi.
- Therefore Ananda belongs to Chit and problems belong to Chidabasa.
- We get a taste of Moksha in sleep.

d) Na Me Samsatr Sakshinah :

- Problems do not belong to me Sakshi who is witness of Ahamkaras arrival and departure daily in sleep.
- No Samsara to Real I, Sakshi, Original Consciousness, Bimba Chaitanyam, present in Sushupti.
- Mind resolved, Chidabasa goes to sleep.
- Chit never goes to sleep.
- For non-sleeping Sakshi – I title given “Samsathru Sakshinaha”.
- Sakshi, witness of Passive Ahamkara.
- I am witness of Samsara, belonging to Ahamkara’s dissolution.
- Arrival in Jagrat and dissolution of Ahamkara in sleep.
- For that witness I, Real I, Samsara Nasti, Me Na Asti.

Verse 11 :

सुप्तः सुप्तिं न जानाति
नासुप्ते स्वप्नजागरौ ।
जाग्रत्स्वप्नसुषुप्तीनां
साक्ष्यतोऽहमतद्दशः ॥ ११ ॥

supta suptim najānātīm
nā suptē swapna jāgarou ।
jāgrat swapna sushuptīnām
sākshya tōha mata dashaha ॥ 11 ॥

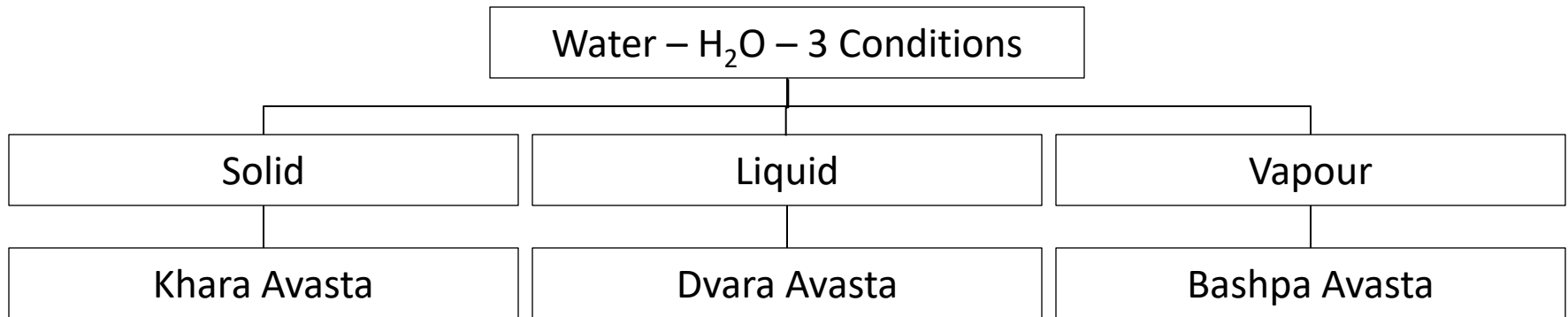
The ego (ahankara) that sleeps does not know sleep. In the Self / Atman that sleeps not, dream and waking cannot be; therefore I am the witness of the dream, waking and deep sleep states and I do not have these conditions. [Verse 11]

Subtle Verse :

Verse 8, 9 and 10 :

- I am different from 4 Koshas and Chidabasa and different from their properties.
- Different from Anatma, and conditions properties of Anatma.
- Anatma Vilakshana in Verse 9 + 10.
- Anatma Dharma Vilakshana in Verse 11.
- Dharma = Condition, properties based on 2 principles.
 - a) I am different from any object I experience.
 - b) All experienced attributes belong to experienced object not to experiencer subject.

- I am free from conditions of Anatma.
- One of the conditions of Anatma is Avasta Trayam, 3 fold states of experience which come and go, appear and disappear.



- Jagrat, Svapna, Sushupti belong to Ahamkara, not Sakshi, Real I.
- I am Avasta Traya Vilakshana Sakshi (free from 3 Avastas).
- 3 States belong to Ahamkara.
- Ahamkara is Anatma, Waker, Dreamer, Sleeper is Anatma.
- Sakshi illumines all 3.
- Sakshi not Aware, not seeing, not asleep.
- How to show this? Understand this?
- Ingenious subtle Argument which will require subtle intellect.

a) Suptaha Suptim Na Janati :

- Sleeper does not deliberately know I am asleep, does not say I am asleep.
- In sleep, does not think I am asleep. One who says not Asleep.

b) At sleep, there must be knowledge.

- I am asleep should have taken place in sleep non-deliberately, without active involvement of sleeper because sleeper is passive. Why we say ?
- If no knowledge... I was Asleep, recollection not possible.
- Recollection possible only if collection.
- I experienced Badrinath last month and recollect now.
- I was Asleep recollection can't come in waking.

Revision :

Verse 2 – 7 :

- I, Atma am identical with Brahman because nature of Brahman in scriptures and myself is identical.
- Aham Brahma Asmi is a fact.

2nd Part of Teaching : Verse 8 – 17

- Why difficult to accumulate and Assimilate fact.

Obstacle :

- I am associating with Medium through which I am transacting.
- We do require transacting Medium.
- **I – Consciousness :**
Can't say "I" if no Body – Mind complex Medium.

- Require Medium to transact with the World.
- Self Awareness requires presence of Medium.
- Nothing wrong with having connection with Medium.
- I include properties and limitations of medium with myself called Adhyasa. Then I become localised individual.
- As individual, can never claim Aham Brahma Asmi.
- Learn to deliberately dissociate from Medium.
- Dissociation process happens with Medium only.
- Use mind to say, I am not the mind.
- Use mouth to say, I am not the Mouth.
- Use thought to say, I am not the Thought.
- Saying I am not thought is another thought.
- Using Anatma, deliberately claim I am not Anatma.
- Dissociation process is presented in various stages in Shastra.
- Pancha Kosha Vivekaha - Author negated in Verse 8.
- Annamaya, Pranamaya, Manomaya, Vigyanamaya negated.

Verse 9 :

- Consciousness reflected in Kosha, Chidabasa negated.
- Normally, Anatma Achetana Chidabasa is peculiar Chetana Avasta.

- Chidabasa is sentient.
- I am not Chidabasa also, which is fluctuating, arrives and departs.
- Associated with conditions of Reflected Medium.
- Chidabasa is called Ahamkara. I am not Ahamkara.

Verse 10 : Diversion

- I am free from Kosha and also properties, conditions of Koshas.
- Anatma Vilakshana Aham.
- Anatma Dharma Vilakshana Aham.
- Dharma = condition, properties - 2 sample Dharmas of Anatma are Avasta Trayam and its Dharmas.

Jagrat	Svapna	Sushupti
Fully active mind	Partially active mind	Fully passive mind

- Avasthas are conditions of Mind.
- Therefore Avastha belongs to Anatma.
- I, Sakshi am illuminator of them, do not have 3 Avasthas.
- I am not Avastha Traya Van, possessor of 3 Avasthas but Sakshi illuminator of changing Avasthas, not possessor of changing Avasthas.
- Avasthas arrive + depart.
- I continue to be the same Sakshi.

- Avasta Trayavan = Ahamkara.
- Learn to use word I with Atma rather than Ahamkara.
- As Avasta Traya Van Ahamkara, can't claim oneness with Brahman but as Avasta Traya Sakshi can claim Aham Brahma Asmi.
- Where you place 'I' determines Brahman or Brahma (Delusion) category.

Verse 11 :

- Brief, profound Sloka.

Suptaha Suptou Na Janati :

- Sleeper does not wilfully and deliberately know I am asleep.
- If sleeper claims I am asleep, he is aware, not asleep.
- Knowledge I am asleep must have taken place.

Logic :

- After waking claim I was sleeping.
- What knowledge does not take place in the past is not available for recollection.
- Recollection pre-supposes Collection.



Smriti



Anubava

- I am asleep, knowledge taking place because of some principle in sleep without deliberate will or effort.

- You can't say 'Knowledge is because of sleeper', Sleeper not deliberately knowing Knowledge is taking place.
- If he is putting deliberate effort, he won't be sleeper.
- Other than sleeper, there is Sakshi – it is different from sleeper and not a sleeper.
- If Sakshi is sleeping, Sakshi not responsible for this knowledge.
- Sakshi is Asuptaha.
- Sleeper is Ahamkara, deliberate knower, willful sleeper.
- Sakshi must be non-sleeper at the time of sleep of sleeper.
- If Sakshi is non-sleeper at the time of sleep of sleeper, sleep does not belong to non-sleeper Sakshi.
- Sleep belongs to sleeper Ahamkara only.
- Asuptaha Sakshi, Sushupti Avasta Rahitaha.

1st Lesson :

- Non-sleeper Sakshi is free from Sushupti Avastha.

Derive Corollary :

- If non-sleeper Sakshi does not have sleep, it can't have waking, dream also.
- Waking and Dream belongs to one who is sleeping.
- If Non-sleeper Sakshi is not connected with waking because waking possible only for sleeper.

Cause	Effect
Sleeper I	Waker I, Dreamer I

- Only sleeper can Wake up.
- Non-sleeper need not and cannot wake up.
- Asuptaha Sakshi does not have Jagrat, Svapna, Sushupti Avasthas.
- Asupshupte – Non-sleeper Sakshi which is not associated with Sleep state.
- Na Svapna Jagaro, there can't be state of Waking, dream also.
- Sakshi alone is responsible for knowledge of sleep, not sleeping, not associated with sleep state, not associated with Jagrat, Svapna also, Hence Sakshi is free of all 3 states Ataha, therefore I am Sakshi of Jagrat, Svapna, Sushupti, ever awake witness.
- Suprabatham not for Sakshi but Ahamkara.
- I am ever awake, witness of Jagrat, Svapna, Sushupti.

Atat Dashaha :

- I, Sakshi am free of all 3 States, Avasthas, Dashaha.

Na Tat Dashaha :

- Not possessing those states, not endowed with 3 states.
- Avastha Traya Rahitaha, Aham Asmi.
- We can arrive at same conclusion by 2 principles of Vedanta.
 - a) Knower is different from Known.
 - b) Known properties belong to known object, don't belong to Knower.

- I am experiencer of 3 Avasthas, knower of 3 Avasthas
- Avasthas belong to known Anatma, can't belong to me because of Law (b).
- In short, I am Avastha Rahitaha Asmi.
- When I associate with Jagrat Avastha, I falsely attribute Jagrat Avastha on to me.
- False knower created by association called Vishwa.
- False knower associated with Svapna Avastha called Teijasa.
- False knower associated with Sushupti Avastha called Pragma.
- When I deliberately dissociate from 3 Avasthas I am called Turiyam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- You associate and become Vishwa, Teijasa, Pragma.
- Dissociate from them and claim you are free Turiyam.
- I am Turiya Sakshi Atma Asmi.

Add Corollary :

- As Vishwa, Teijasa, Pragya, I can never claim Brahma Aikyam.
- Only as Turiyam, I can claim Brahma Aikyam.
- I know I am Brahman but my wife not alright – means we are slipping quietly from Turiyam to Vishwa.
- No wife for Turiyam.
- Unknowingly slip to Vishwa and associate with Brahman, because I have not clarified before saying “Aham Brahma Asmi”.
- Pay attention to word Aham before saying Aham Brahma Asmi.

Verse 12 : Important Verse

विज्ञानविरतिः सुप्ति-
स्तज्जन्म स्वप्नजागरौ ।
तत्साक्षिणः कथं मे स्यु-
र्नित्यज्ञानस्य ते त्रयः ॥ १२ ॥

vignyāna virachit suptihi
tat janma swapna jāgarou ।
tat sākshinah katham mē syuhu
nitya gnyānasya tē trayaha ॥ 12 ॥

Cessation of all particular (objective) knowledge is deep sleep, and the rise of particular knowledge constitutes dream and waking. How can these three belong to Me, who is their witness, and ever of the nature of Knowledge? [Verse 12]

Reinforcement of same idea :

- I am Avasta Traya Sakshi. Therefore, Avasta Traya Rahitaha.
- This verse defines 3 Avasthas.

1) Jagrat :

- There are specific cognition of objects.
- Vishesha Jnana Avastha.
- Shabda, Sparsha, Rupa, Rasa, Gandha Jnanam.
- Specific cognitions of external objects called Vigyanam here.

2) Svapna :

- State of specific cognition of internal objects.
- Vishesha Jnanam and Vigyana is there continuously.
- Vigyanam Santati is Jagrat.

Jagrat	Svapna
- Specific knowledge of external objects.	- Specific knowledge of internal objects projected within mind as dream.

- Are you aware of flow of Vigyanam, specific cognitions and cessation in Jagrat and Svapna?
- At Sleep all Vigyanam end.
- There is Sakshi which is aware of end of Vigyanam which can't be one of Vigyanam, if so, will become Vigyanam Santati.
- We are talking about end of Vigyanam which is awared by one Jnanam and that Jnanam which is Sakshi does not end.
- Witness of end of Vigyanam is different from specific cognition.
- It is Samanya Chaitanyam. Jnanam which is called Sakshi Chaitanyam.
- It does not come under Vigyana Santati and Vigyana Virati.
- Arriving and departing Vigyanam can't belong to Sakshi.
- If Vigyanam belongs to Sakshi, and since Sakshi is existing in all 3 states, Vigyanam also will continuously exist, then Vigyana Virati can't take place, you will not sleep.
- I Sakshi am different from arriving, departing Vigyanam and free from them.

3) Sushupti :

- Vigyana Viratihi Suptihi.
- Cessation of specific experience, cognition, Vritti Jnanam is called Sleep state.
- Tat Janma Vigyanasya Janma, Rise of specific experience called Jagrat, Svapna Avastha.
- Both are flow of specific experiences.

Jagrat	Svapna
<ul style="list-style-type: none">- External objects.- Caused by Sense Organs.	<ul style="list-style-type: none">- Internal Objects.- Caused by Memory, Vasanas.

- Specific experiences common to both.
- Who am I?
- Tad Sakshinaha – Consciousness principle who is witness of their arrival and departure.
- If linked, when they depart, I will depart.
- If I am associated with Avasthas, I will also come and go, but I don't.
- I am free from Avastha Trayam.
- Nitya Te Trayaha Te Katham Me Syur Nitya Jnanasya Te Trayah.
- How 3 states can belong to Sakshi who is witness and ever nature of Knowledge?
- I am not Vishesha Jnanam but Samanya Jnanam called Nitya Jnanam.

- I am the general, unlocated consciousness, not located spatially, or timewise.
- In class specific experience, I am localised individual.
- In Singapore – between 6:30 – 8:30 pm – Class experience.
- I know I am Chaitanyam, not limited by Desha, Kala.
- I am Nitya Sarvagatha, Sthanuhu.
- Nitya Jnanasya is adjective to me.
- 3 Avasthas not in me, can't be in me.

Verse 13 :

षड्विकारवतां वेत्ता
निर्विकारोऽहमन्यथा ।
तद्विकारानुसंधानं
सर्वथा नावकल्पते ॥ १३ ॥

shad vikāravatām vēttām
nirvikārōha manyathā ।
tad vikārānusandhānam
sarvathānāva kalpatē ॥ 13 ॥

I am the knower of things that have the six modifications. I am free of all modifications, otherwise I would in no way be in a position to imagine the memory of those modifications. [Verse 13]

Verse 11 + 12 :

- I am free from Avasta Trayam which is property of Anatma with Chidabasa.
- Mere Anatma can't have waking etc.
- Avasta Trayam belongs to Anatma with Chidabasa.

Apply 2nd Law :

- All known properties belong to known object, not to knower subject.
- Can apply rule to any property of Anatma.
- Here “change”, Another Dharma applied which has deep influence on our self perception.

Struggle of Vedanta :

- To modify way we look at ourself.
- We are mortal, growing, greying, going individual.
- 90% of life is only activity triggered by this self perception.
- I am subject to 6 fold modification is our self perception.

a) Asti :

- Existing potentially in womb of mother.

b) Jayate :

- Birth

c) Asti :

- Existence

d) Vardate :

- Growth.

e) Viparinamate :

- Mature

f) Apaksiyate :

- Decay

g) Vinasyati :

- Death

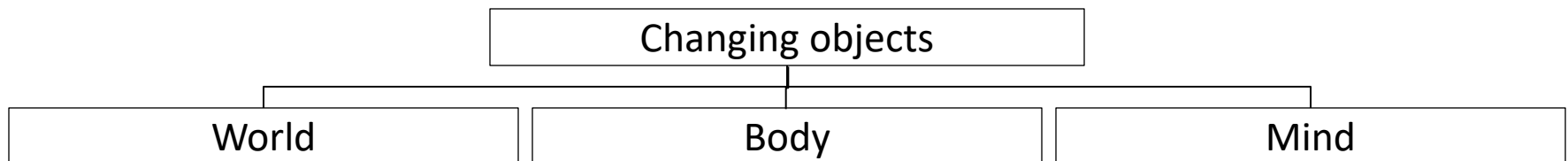
- Never objectified myself, I – subject never enquired.
- How can I be subject of change?
- Without proof, I have concluded, I am like one of the objects in creation.
- Every moment of life is based on self conclusion.

Sureshvaracharya :

- Our self perception, conclusion is Mithya Jnanam.
- All problems due to Mithya Jnanam.
- What is Samyak Jnanam?
- I knower of change can never be a changing entity.
- Knower of change must be changelessly present to talk about changing conditions of arriving and departing.
- Awarer is not arriving and departing, changelessly present.
- I am the only changeless consciousness principle in the creation.

This principle is applied :

- Knower of changes is free from changes.
- Knower of arrival and departures is not arriving, departing.



- Changes belong to Anatma -Body, Mind, World --not to Knower, Me, Sakshi.

3 Principles :

a) All known attributes belong to known object not to Knower subject.

- Change is known attribute, can belong to known objective World, body, Mind, never to knower subject.

b) Anything changing is inert matter.

- World, Body, Mind – changing matter.
- Yatra Yatra Vikaratvat, Tatra Tatra Jadatvam Achetanatvam.
- Knower of changes is Chetanam, therefore not subject to change.
- If Atma was changing it would have been Jadam.
- Jadaha Savikaratvat Jadavatu.

c) Author gives this Argument :

- Owner of changing must be changeless.
- Change is difference between 2 conditions.
- I must be Knower of Past and Present condition, otherwise will not know the difference.
- Same Knower knows both the past and present.
- Conditions changed, knower same.
- Knower must not have changed, hence he can talk about change.
- Therefore, Knower never changes.

a) Shad Vikara Vatam Veta :

- Knower of 6 conditions of body, that Aham 'I' is Nirvikara.
- It has to be free from 6 fold changes.`

b) Anyatha :

- Suppose Knower is changing for arguments sake, what will happen?

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- In Boyhood, youth, old age, there will be 3 different ‘I’ knowers.
- Nobody can talk of 3 conditions.
- I must be continuous, changeless, thread of consciousness, constant, changeless I.

c) Anusanthanam :

- Recollecting, remembering.

d) Sarvatha Nava Kalpate :

- Is never possible to imagine.
- My experience, Anubava also is I am changeless, Atma, Nirvikaraha Chaitanyam.

Verse 14 :

तेन तेन हि रूपेण
जायते लीयते मुहुः ।
विकारि वस्तु तस्यैषा-
मनुसंधातृता कुतः ॥ १४ ॥

tēnatē nahi rūpēna
jāyatē līyatē muhuhu ।
vikāri vastu nastēshām
anusandhātrutā kutaha ॥ 14 ॥

If a thing is born and disappears every moment, taking different forms successively, then how can such a changing thing remember the changes? [Verse 14]

Verse 14 + 15 : Nirvikaratvam reinforced

Kshanika Vigyana Vadi :

- Series of knowers coming into the world every minute.

Objective world	Subject
Changing	Changing

- What will be the problem?

a) Vikari Vastu :

- Knower also Changing entity.

Condition No. 1	Condition No. 2
Knower No. 1	Knower No. 2

- Many Knowers with different conditions.
- Knowers born and gone.
- Bangle Nama Rupa comes and goes, bangle goes.
- Knower – Jayate Born.
- Leeyate – Gone.
- Moment to moment new ‘I’ arrives and departs.
- Cells, thoughts change every moment why can’t knower also change every moment.
- If continuous flow of knowers, who talks about flow of Knowers?
- Knower No.1 not there to know Knower No. 2, 3, 4.
- Sakshi witnesses constant flow of Knowers continuously, changelessly.
- If Knower is a series, there will not be anyone to talk about series for Vikari Vastunaha, for arriving and departing knowers.

b) Tesham Anusandhatrta Kuthaha :

- How can there be recollection of other knowers arriving and departing?
- If one student arrives at 7:00 and gone and another at 7:05 comes and goes, who will talk about other students?

c) Vikari Vastunaha Atmanaha :

- How can changing knower talk about flow of arriving, departing knowers?

Verse 15 : Important Verse

न च स्वजन्म नाशं वा
द्रष्टुमर्हति कश्चन ।
तौ हि प्रागुत्तराभाव-
चरमप्रथमक्षणौ ॥ १५ ॥

na cha swajanma nā shamvā
drashtu marhati kaschana ।
touhi prāguttarābhāva
charamapratha makshanau ॥ 15 ॥

And no one can ever see one's own birth or death. Birth is the final moment of prior non-existence (earlier absence) and death is the first moment of posterior non-existence (the later absence) respectively. [Verse 15]

Argument :

a) Knower can't be changing.

- If changing, series of knowers are coming and going continuously.
- No single member can talk about other.

b) Assume :

- Temporarily, that I can know about my own appearance – Birth and death disappearance.
- By inference, I can say before me there must have been series of knowers.
- By knowing my birth and death can infer other temporary knowers arrival and departures.

c) Author imaginary a Question :

- No knower can know his own birth and death.
- You think you know your birth, and death.
- No evidence to prove his birth and death.

What is definition of birth and death?

Birth:

- Baby born at 7am – Before that baby is non-existent, called prior non-existence.
- Product before Date of birth non-existent.
- After that you assume existence of the object.
- Can't talk of birth of space as prior non-existence.
- End of prior non-existence called Birth.
- Prag Abava Charama Kshanaha.
- Final moment of prior non-existence.

Death :

- After Death, person non-existent.
- Posterior non-existence = Death.
- 1st Moment of posterior non-existence = Death.
- Prag Abava Charana.
- Pradmavsa Abava Prathama Kshanaha.

- 1st Moment of Posterior non-existence.
- To talk of my birth, I must experience last moment of my own previous non-existence.
- Can I experience?
- I must be there to experience my own non-existence.
- I can experience non-existence of all objects except my own prior non-existence.
- Baby's Mother experiences non-existence of Body.
- I can never experience my birth or death.

Death :

- To experience, I should know 1st moment of my posterior non-existence.
- My Death is my assumption, that I am mortal is assumption which we have accepted without questioning.
- It is assumption based on wrong inference.
- See Death of matter and infer Death of consciousness.

Scientist :

- Proves Death of brain and infers Death of Consciousness.
- We cannot see Consciousness, see only Body.
- I am immortal Consciousness, subject.

a) Svajanma Nasham Va :

- One's own Birth or Death.

b) Kashchana Arhati :

- No experiencer or knower can experience one's own birth and death.

Logic :

c) Tarhi :

- Birth and Death are.

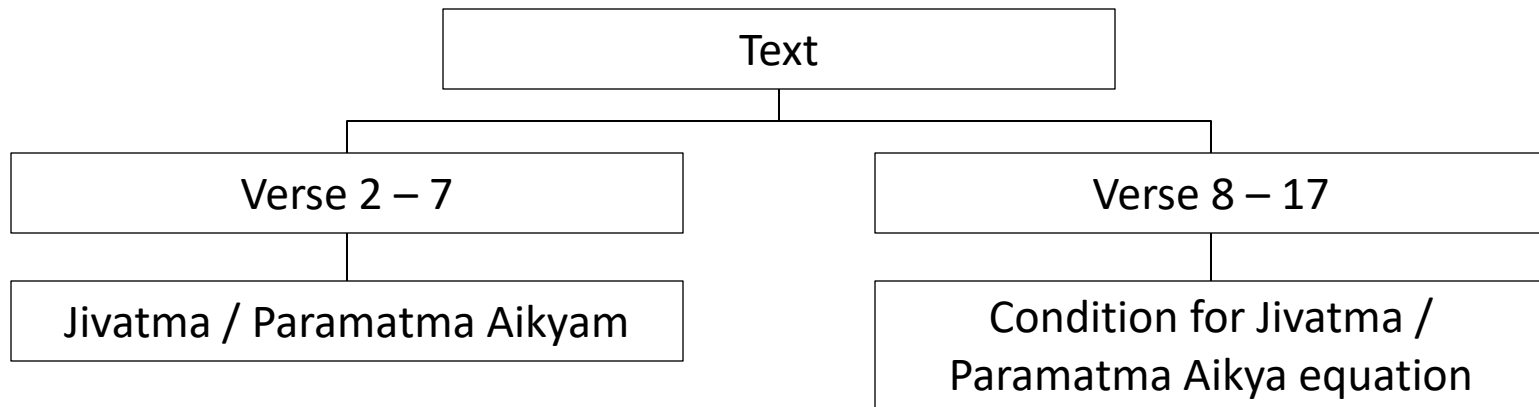
d) Prag Abava Charama Kshanam :

- Last moment of prior non-existence is Birth.

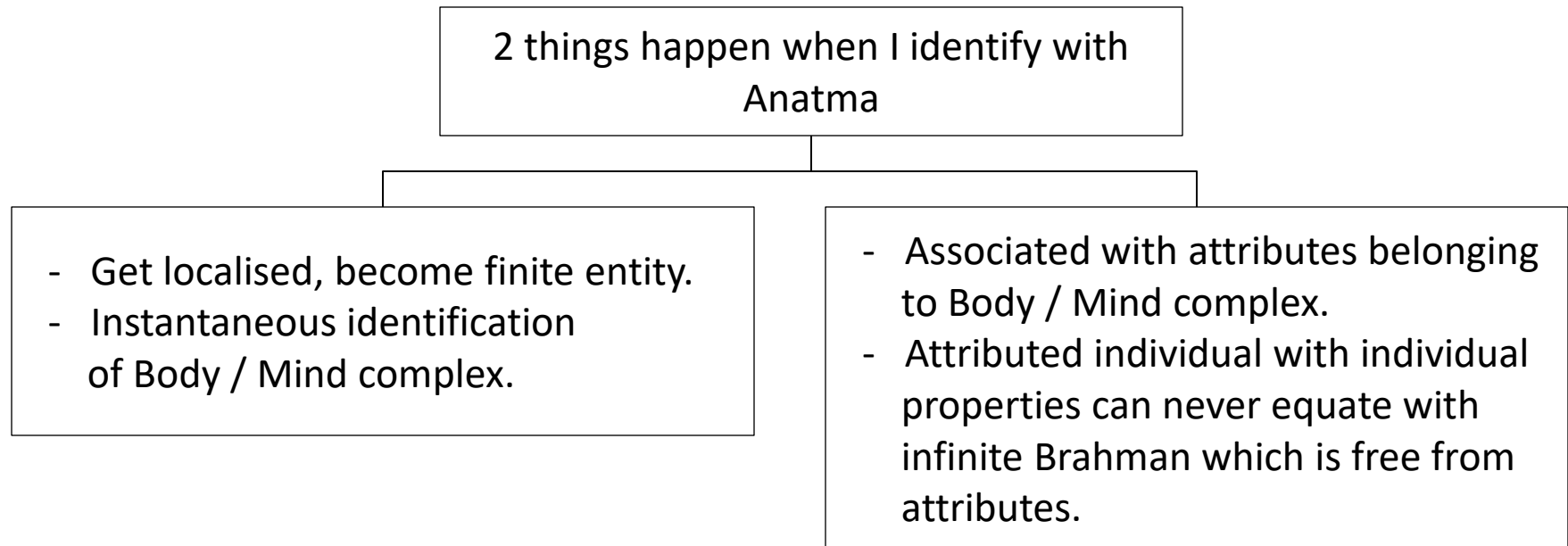
e) Uttara Abava Prathama Kshanam :

- 1st moment of later non-existence is Death.
- I have to witness my own non-existence to prove my Birth and Death, never possible.
- Therefore, can't experience birth or death.
- There is only one continuous Consciousness which never changes.
- All changes belong to matter.
- Matter is continuously born and gone.
- Brain changes, cells change, neurons change, thought change.
- Behind all these changes there is one changeless Consciousness.
- No proof to establish change in Consciousness.
- That Consciousness I am, Aham Brahma Asmi.

Revision :



- I can equate with Brahman only under one condition.
- I should separate myself from Anatma totally, recognising myself as pure Existence / Consciousness principle different from material Anatma, then I can equate with all pervading formless Brahman.



- Intellectually separate myself from 5 Koshas and attributes.

3 Steps

- 4 Koshas separated

- Chidabhasa
- Ahamkara
- Reflected Consciousness separated.

- Attributes of Anatma Separated.

- Avasta Trayam, 3 fold states of experience belongs to Mind.
- Atma is Avasta Traya Sakshi, therefore Vilakshanaha.
- I Atma am free from all modifications, changes.
- Change belongs to matter, Any product of matter also subject to change.
- Spirit, Consciousness, not subject to change.

Reason :

- I, Knower of Changes am free from all changes.
- If I am subject to change, present knower will be different from past knower.
- One can't talk of past experiences.
- I knower must be changeless.

Doubts :

- Why should you say knower of change should be changeless?
- Assume – Knower also changes.

Present knower	Past knower
Different	Different

- Past experiences stored in memory, mental imprint.
- Present knower taps past knowers memory and experiences.
- Why Knower should be same ?

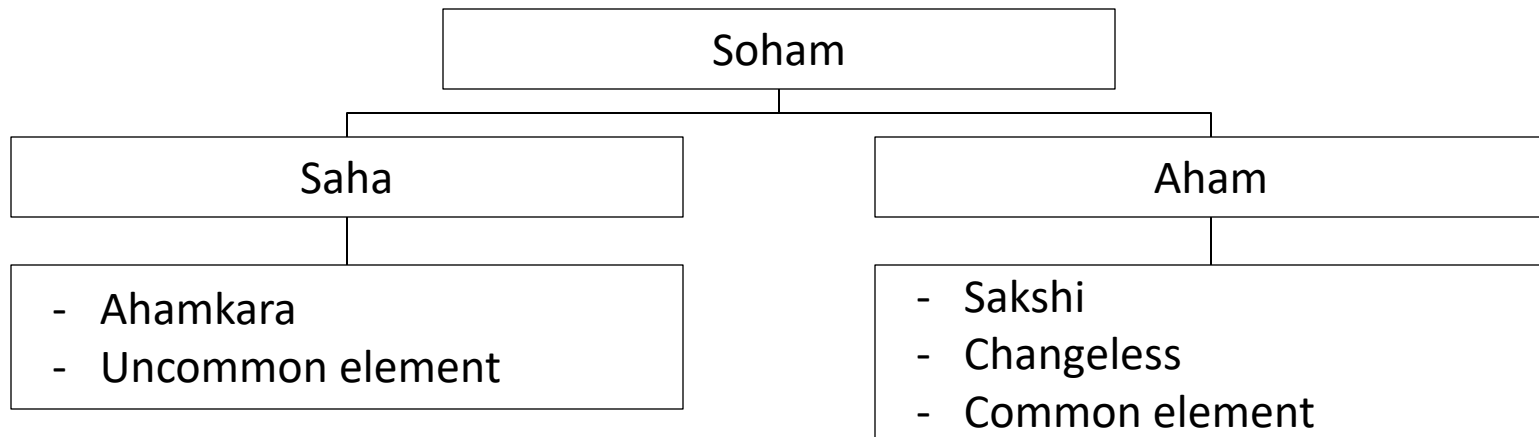
Past Knower	Present Knower
Had past experiences	Has memory

Our Experience :

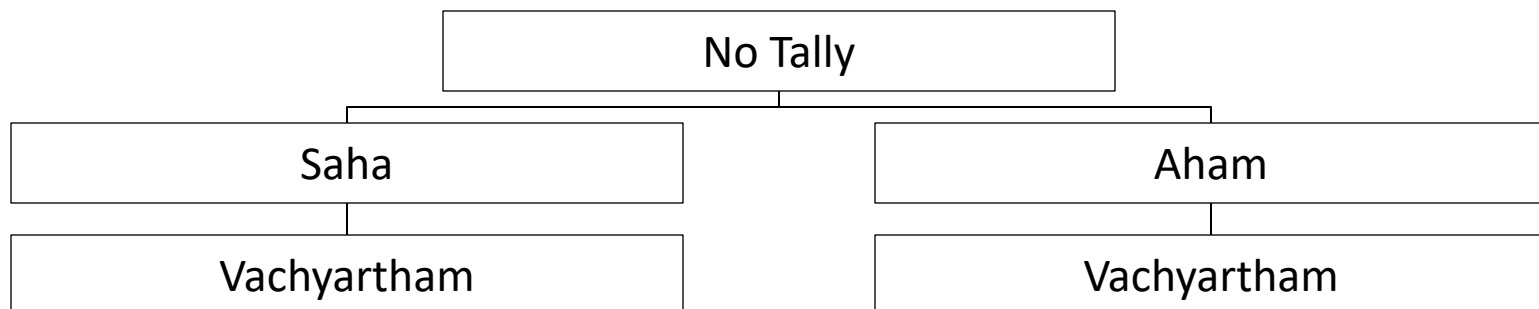
- I visited Badrinath and recollect now.
- Not, I didn't visit Badrinath but past knower experienced and left memory, which I am experiencing now.
- I do not only recollect.
- I experience yesterday and recollect today.
- There is a common component of Past experiencer and present recollector.
- Recollection only w.r.t. some common component between past and present experiencers.
- Pratyabingya Bashyam, important topic in Vedanta.
- Pratyabingya Vakyam is Soham Vakyam.

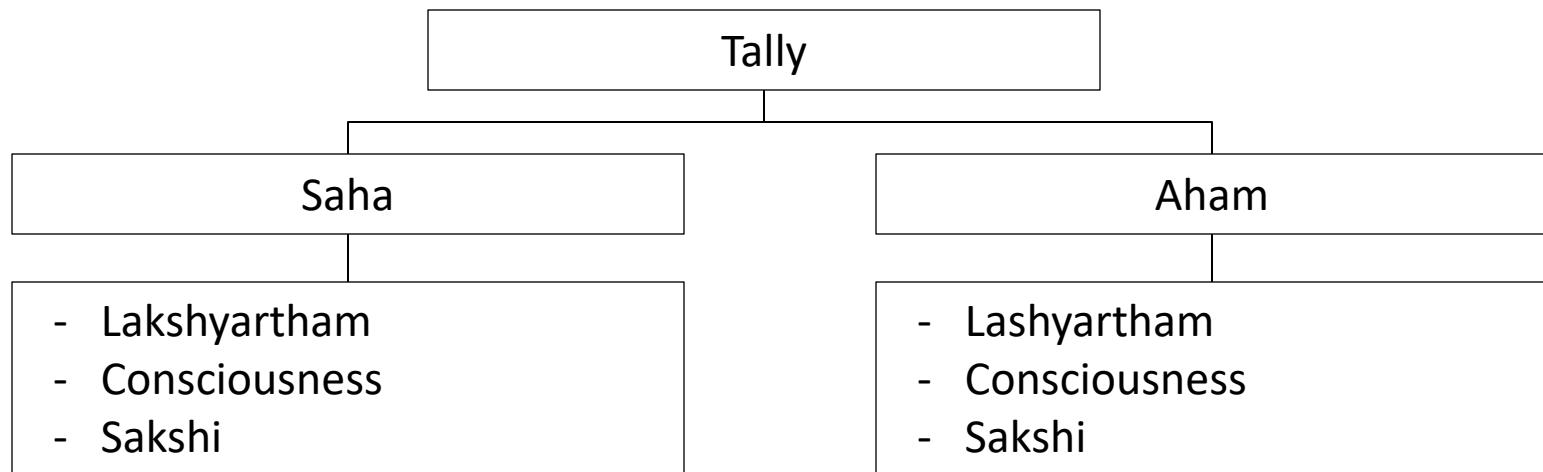
Saha	Aham
Past experiencer	Present experiencer

- I am equating Past and present knower.
- Common component can't be Body, Mind or Chidabasa (Anatma).
- Chidabasa – Reflection varies according to condition of Mind Mirror – Dull, bright, with Raaga, Dvesha or without.
- I refers to Chit only which did not take part in past transaction but was a witness.



- Statement by present knower referring to common element.
- Referring to uncommon element equation can't tally.





- Pratyabingya Vakyam – equates 2 knowers, past and present.
- Changeless component is Original Consciousness, knower of all changes of Body, Mind, Ahamkara.
- One who makes statement is Ahamkara but meaning of Aham is Sakshi (Lakshyartham).
- By Pratyabingya Vakyam, we come to know of changeless component, Sharira Vilakshana, Chidabasa Vilakshana, Chit Rupa Atma.

Verse 16 :

न प्रकाशेऽहमित्युक्ति
यत्प्रकाशनिबन्धना
स्वप्रकाशं तमात्मान-
मप्रकाशः कथं स्पृशेत् ॥ १६ ॥

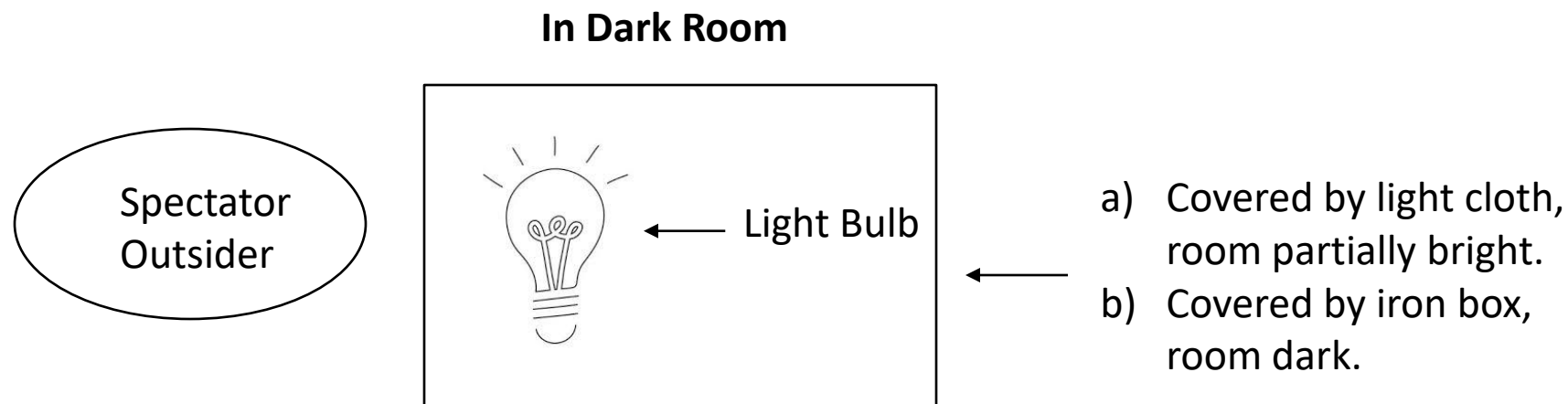
na prakāshēhamityuktihi
yatprakāsha nibandhana I
swaprakāsham tamātmānam
aparakāshah katham sprushēt II 16 II

Based on which light / knowledge is the statement, “I do not know” made? How can the self-illuminated Self be ever touched by ignorance? [Verse 16]

- Karana Shariram, Ananda Maya Kosha negated here, which obtains in Sushupti.
- In Deep Sleep state, we are not operating through Sthula or Sukshma Shariram.
- Don't experience physical personality, no limitations, no localisation.
- Mind resolved, not functioning, emotional mind, rational thinking mind, memory mind, ego mind which talks as I –individual, individuality involving ego not functioning in Sleep.
- We are in Karana Shariram in which Sthula and Sukshma is unmanifest, dormant.
- Material body has the ability to lie dormant, passive.
- Don't feel limitation, wants, therefore we experience Ananda, bliss.
- Therefore, Karana Shariram called Ananda Maya Kosha, Blissful because Dvaitam is not there, non-dual state.

- No Raaga, Dvesha, time absent, therefore no future or past, no responsibilities, regrets.
- I am blissfully ignorant of everything including all problems.
- Karana Shariram = ignorance
= Anandamaya Kosha
- Ignorance, Karana Shariram, is a powerful entity which can conceal, cover existence of everything.
- In Sleep, when ignorance is there, world, knowledge, emotion, individuality, past, future, time, space covered.
- Ignorance can't cover, conceal I-Atma-Sakshi Chaitanyam. Why?
- Because you talk about ignorance on waking up.
- You must be aware of ignorance, blank state of nothingness, dormant state, unmanifest state.
- If you are not aware, you can't talk about it in waking.
- Hence consciousness is not covered by ignorance.
- Consciousness is capable of illumining presence of ignorance.
- Suppose ignorance covers Consciousness then covered Consciousness will not be able to illumine anything including ignorance.
- Then, can't say ignorance is covered by consciousness.
- To talk about ignorance covering consciousness, you must be conscious.

Example :



- In totally covered bulb, you will not know existence of bulb and the iron box covering which covers the bulb.
- To talk about covered cloth, bulb + light required.
- If ignorance conceals Atma, Atma would have lost illumining power, existence of ignorance also we will not know.
- We are able to talk about ignorance of everything including self-ignorance, indicates ignorance can cover everything except Consciousness.
- Therefore, Consciousness is not covered by ignorance, not affected, not touched by ignorance.
- Consciousness is different and unaffected by Ananda Maya Kosha also.

a) Na Prakashe :

- I don't know anything.
- I am totally ignorant of everything in Sushupti Avastha, in Karana Shariram, in Anandamaya Kosha.

I am able to say :

- “I didn't know Anything”.

b) Iti Uktih :

- This statement regarding presence of ignorance, existence of ignorance is.

c)Prakasha Nibandana :

- Dependent on unconcealed Consciousness which reveals presence of ignorance.
- Prakasha – Here means Consciousness, Atma Tatvam, which reveals presence of ignorance.
- Ignorance conceals everything other than “I” the Chaitanyam.

d)Sva Prakasham Atmanam :

- That Prakasha Chaitanyam is self-evident, ever revealing Atma.
- Because of self-evident Atma alone, everything else is revealed.
- Atma reveals knowledge and ignorance, both belonging to Mind instrument.
- Atma not affected by, contaminated by ignorance or knowledge, it is a distinct entity, Pure Being, Sakshi.

e) Tam Atmanam Aprakasha :

- Whichever Consciousness reveals ignorance is unaffected by ignorance.
- Illumined, revealed ignorance is object of revelation.

f) Katham Prichet :

- How can that ignorance pollute, contaminate affect Atma.

Essence of Sloka :

- Atma is revealer of ignorance and is not affected, concealed by ignorance.



Subject



Object

- I am Ananda Maya Kosha Vilakshana, Pancha Kosha Vilakshana Chaitanyam Asmi.
- This Chaitanyam is ever one with Brahman.

Verse 17 :

तथाप्याभाति कोऽप्येष
विचाराभावजीवनः ।
अवश्यायश्चिदाकाशे
विचारार्कोदयावधिः ॥ १७ ॥

tathāpyābhāti kōpyēshaha
vichārābhāva jīvanaha ।
avashyāyaschidākāshē
vichārārkōdayā vadhihi ॥ 17 ॥

Even then, this inexplicable something (ignorance) does appear as long as one lives in the absence of enquiry. It is like thick mist in the space of Consciousness that lasts till the rise of the sun of Knowledge, born of enquiry. [Verse 17]

- Nature of ignorance should not cover Atma.
- If it covers, Atma can't reveal the ignorance.
- If so, I can't talk about ignorance.
- Even though logically and factually not possible, because Atma is very powerful and infinite, all pervading, ignorance seemingly covers Atma and people are ignorant of Atma.
- What is proof of self ignorance?
Nobody says 'Aham Brahma Asmi', even after Vedanta study of 25 years.
- There is Avarna Shakti covering Atma, my infinite Nature, My Ananda, Asanga Svarupa, Nitya, Mukta, Shuddha Svarupa covered, not claimed.

- Everyone introduces self with Sanga to family, business, associations.
- It is this self-ignorance which cannot be logically explained, mysterious entity with mysterious power, cause of all human problems.
- Other 4 Koshas not cause.
- It is Ananda Maya Kosha which has ignorance as its constituent, Avarna Shakti of ignorance which illogically is covering my Nitya Atma Svarupa, that is the cause of the problem.

a) Thatapi :

- Even though Self can't be covered.

b) Eshaha Abhasi :

- This powerful ignorance appears in front of me.
- (Aprakasha of Verse 16 – ignorance)
- It is comparable to .

c) Avashyaha :

- Morning mist covering the vast sky – space.
- In space like Atma, Consciousness, there appears a misty ignorance, covering my Brahma Svarupam.
- In that place there is a struggling Jivatma.

- Even though scriptures say Ananda, Nitya, Mukta, Svatantra Svarupa, life is a dragging experience full of problems, ground reality is different because of Avarna Shakti of Ananda Maya Kosha.
- Agyanam survives and seems to grow (Boyhood – carefree, Old age – many problems).
- What preserves and nourishes ignorance?

d) Vichara Abava Jivana :

- Lack of Enquiry.
- Never enquire into root of problem, want patch up quick relief solution.
- Who am I, who has problem?
- Mist of ignorance continues till enquiry – Sun rises.

e) Vichara Arka Udaya Avadhi :

- Ignorance remains in me till Vichara Sun rises (space like consciousness).
- Mysterious mist of ignorance disappears when enquiry done.

Revision :

Verse 8 – 17 : Pancha Kosha Viveka

- I – Atma am different from 5 Koshas and their attributes.
- Only when I separate from Pancha Kosha Anatma, I am entitled to claim oneness with Jagat Karanam Brahman.
- As long as I identify with Anatma, I can't avoid localisation and attributes.

- Ananda Maya Kosha experienced in Deep sleep as total ignorance, Agyanam.
- I, Consciousness am different from ignorance also.
- Ignorance has unique power to cover everything – Avarna Shakti except Atma, Consciousness.
- If Consciousness is covered then there will not be Consciousness to illumine ignorance and we can't talk of ignorance.
- Therefore ignorance is illumined by Consciousness, and it can't cover Consciousness.
- Atma, Consciousness is infinite, and there is nothing bigger than that to cover Atma.

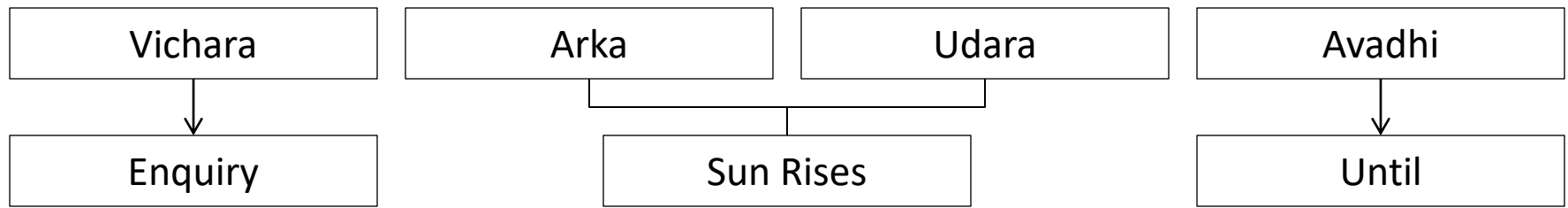
Verse 16 :

- I Atma not affected by ignorance and logically can't be affected.

Verse 17 :

- Mysteriously ignorance seems to be covering, concealing Atma.
- Therefore, people don't claim Atma Svarupam.
- Therefore, ignorance cause of all problems.
- I am Consciousness like space, mysterious ignorance exists like morning mist.
- Ignorance nourished by lack of enquiry (Vichara Abava).

Avashyaya	Chidakashe
Ignorance mist in	Space like Consciousness



- Until Knowledge arises ignorance continues.
- This ignorance is cause of Samsara.

Knowledge :

- “I” – Sakshi am beyond ignorance, Ananda Maya Kosha and 4 other Koshas.
- Pancha Kosha Viveka over.

Verse 18 and 19 :

- Creation born out of ignorance – Jagan Mityatvam.

Verse 18 :

आत्माज्ञानमहानिद्रा-
जृम्भितेऽस्मिञ्जगन्मये ।
दीर्घस्वप्ने स्फुरन्त्येते
स्वर्गमोक्षादिविभ्रमाः ॥ १८ ॥

ātmā gnyāna mahā nidrā
jrumbhitēsmin jaganmayē ।
dīrgha swapnē spurantyētē
swarga mōkshādi vibhrama ॥ 18 ॥

In this long dream consisting of this universe, projected out of the great sleep called ignorance of the Self, do all these delusions like heaven, liberation and so on spring forth. [Verse 18]

- Therefore Waking world Mithya, Unreal.
- Transactions caused by bigger Maha Nidra – self ignorance, spiritual ignorance.
- Self ignorance compared to a form of Nidra, spiritual sleep.

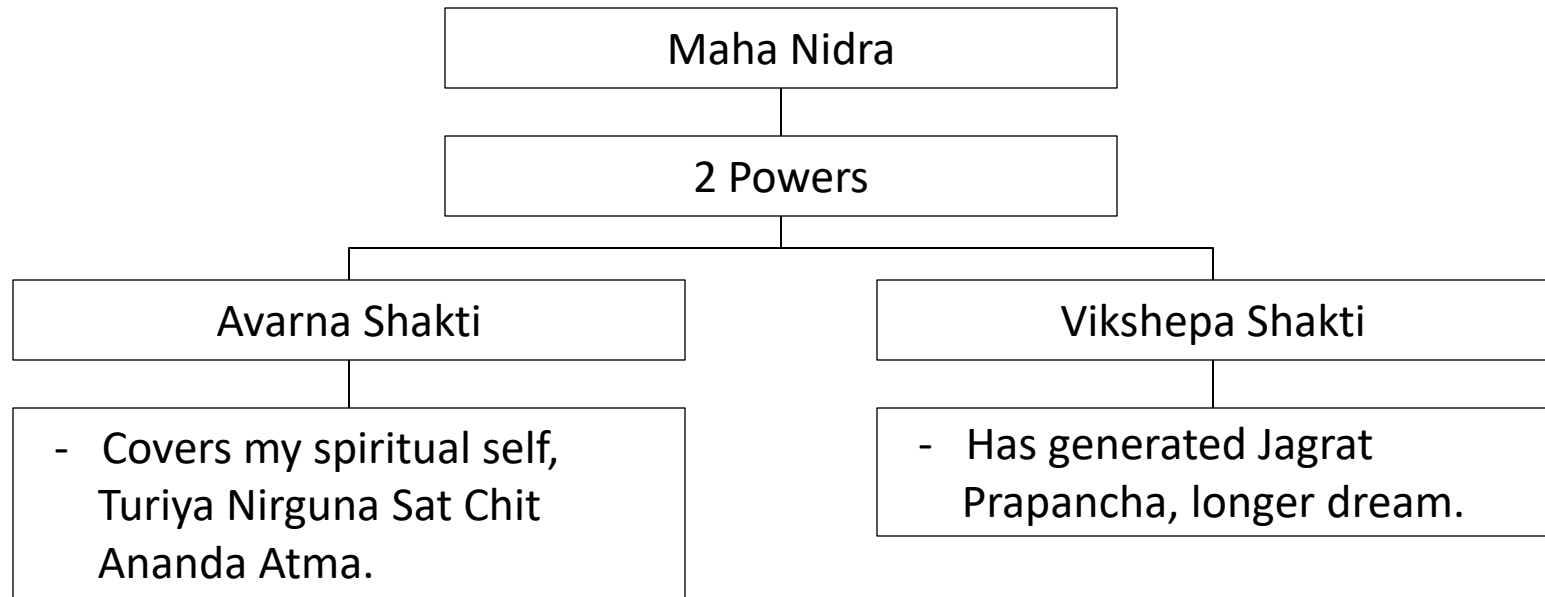
Regular Sleep	Spiritual Sleep
- Ignorance of myself as waker, sleeping on Bed.	- Ignorance of myself as Turiya Sat Chit Ananda Nirguna Atma.

- I loose Consciousness of myself as an individual lying in bed in regular sleep and enter Dream.

- Dreamer does not understand Dream as Dream in Dream. Waking up is recognising myself as Waker (self knowledge).

Maha Nidra :

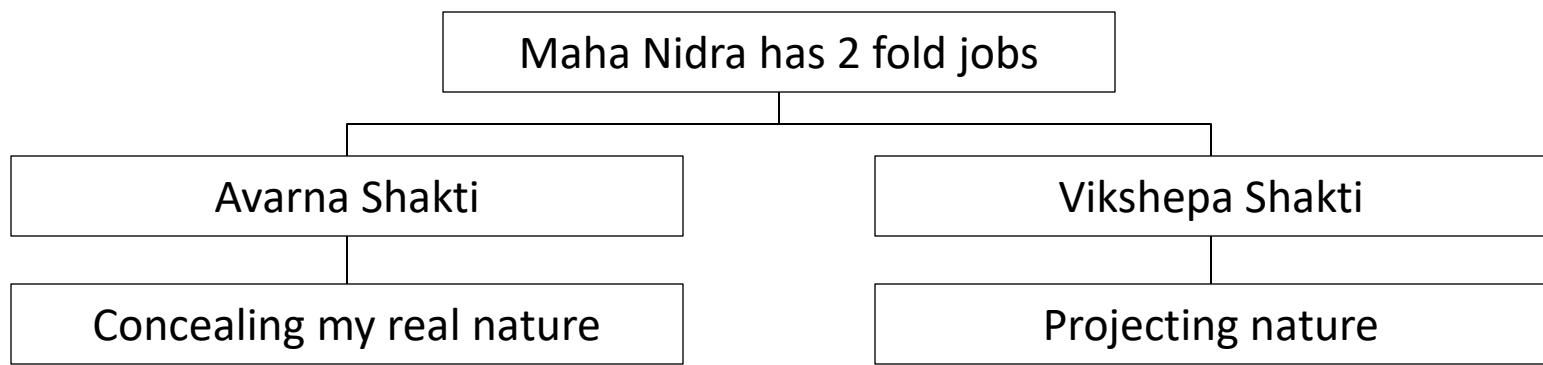
- Ignorance of Myself as Waker.



- Waker ignorance creates shorter dream, Turiya Agyana creates longer Dream.

a) Atma Agyana Maha Nidra :

- We are in very big Sleep.
- Maha Nidra called Atma Agyanam, Atma Turiya Chaitanya Agyanam.



b) Jrm bhite :

- Projecting Nature.

c) Jagan Maye :

- Projects this cosmos consisting of me, and my transactions in me the Chaitanyam.
- Advaita Svarupa, Moksha Svarupa forgotten.

d) Dheerga Swapne :

- Local Swapna – 15 minutes.
- Waking Dream – 100 years.
- Self ignorance – Anaadi Suptaha, can't say when it started but it ends with Atma Jnanam.
- It is perpetuated in every Janma, we have been sleeping to our Real Nature.
- Srishti after Srishti has taken place but we have managed to sleep.
- Because of ignorance, sleep, there is a Dheerga Swapna, long drawn Dream in the form of Jagrat Prapanca.

If you say :

- I don't recognise it as a Dream, World is real, how can I swallow this waking is a Dream?
- Same Argument you give in Nidra Dream also.
- Don't know comfortably sleeping, chased by Tiger.
- Running Body, Tiger chasing my Mental projection, thoughts.
- Nothing is happening in the Waker me who is comfortable on Bed.
- Dreamer does not know it is Dream in Dream.
- Waker does not know it is Dream in Waking.
- Becomes Dream when you wake up, to your higher Waker's Nature.
- Similarly when you wake up from Maha Nidra to Turiyam, higher nature, Waking Dream ends.

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

e) Yate Sphuranti :

- All transactions appearing and disappearing.
- Entire Karma Khanda, Papa Punya Karmas, travel from one Loka to another part of Dream.
- Entire Jnana Khanda, Guru, Sishya, Shastra part of Dream.
- What about Bandah and Moksha?
- Samsara Nivritti, freedom from problems.
- Part of Dream.

Example :

- Rope snake is proved Unreal, through Rope Knowledge.
- Disappearance of snake is as real as arrival of snake (same level of Reality).
- Moksha = Samsara Nivritti also Mithya.
- After waking up from Dream, Dream thief arrival and departure Unreal, same level of Reality.
- Never was there from Waker's higher Reality.

Question :

- Is Moksha Real or Unreal?
- Don't Answer
- **Ask** : From what standpoint?

- Samsara Nivritti Real from Vyavaharika Drishti.
- Dream food, hunger removal – Real from Dreamer Drishti.
- Similarly Moksha, Samsara – Real from Vyavaharika Jiva standpoint.
- From Paramartika Atma Drishti, Moksha and Bandha Mithya.

f) Svarga Moksha Daya Vibramaha :

- All Mithya projections, Adhyasa.

Verse 19 :

जडाजडविभागोऽय-
मजडे मयि कल्पितः ।
भित्तिभागे समे चित्र-
चराचरविभागवत् ॥ १९ ॥

jadā jada vibhāgōyam
ajadē mayi kalpitaha ।
bhitti bhāgē samēchitrē
charāchara vibhāgavat ॥ 19 ॥

This division as the inert things (worlds) and the sentient beings (jivas) is imagined in Me, the pure Consciousness, just like the moving and the stationary things in a painting upon a portion of an even wall.
[Verse 19]

- In this Atma, which is Consciousness principle because of self ignorance there is projection of Jada Prapanca and Chetana Jiva.
- How Jada created out of Chetanam?

I) Dream :

- I go to Dream as sentient living being and project Chetana being and Achetana mountains.
- I create both.

II) In Painting canvas (Jadam) both Chara – sentient and Acharam – inert seen.

III) TV – screen inert – Non-moving screen projection of car race F1.

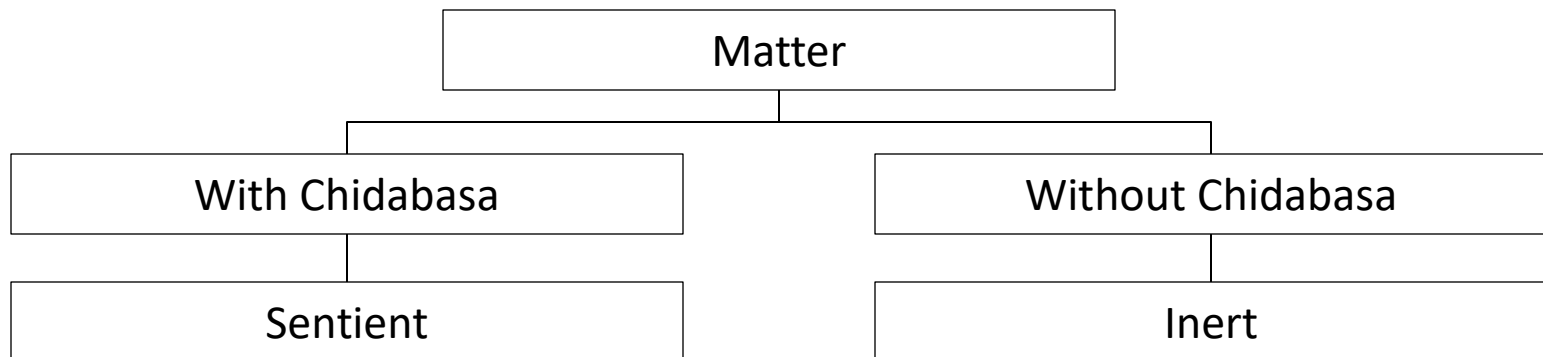
- Similarly upon Chetana Brahman, both Chetana and Achetana Prapanca projected.

a) Mayi Kalpitaha :

- I – Turiyam, Atma now Associated with Waking world during Maha Nidra.
- Alpa Nidra projects Dream.
- In me, who is associated with Maha Nidra is projected (Kalpitaha) the waking world.

b) Ayam Jada Ajada Vibagaha :

- There is division of sentient subject experiencer, Ajadam and Jadam, Achetanam, both superimposed upon me just as Swapna superimposed upon Waker self.
- I am of Nature of Ajada Chaitanyam.
- Actually sentient living being and insentient objects both are Jadam only.
- Body called sentient inert matter only.
- Clip inert matter made of chemicals.
- Sentiency in body is more because it is sensitive matter capable of reflecting consciousness, has Chidabasa.
- Universe Jadam, one part has Chidabasa and another does not have Chidabasa.



- Both superimposed upon me.
- I am neither matter or Chidabasa but Chit.
- Entire world with and without Chidabasa is projected.
- If Chidabasa is not there what will happen?
- Entire world will be matter, Body, cloth – no transaction.
- Even in unreal projection, there is order.
- Part with Chidabasa and another part without.
- If Desk, Mike, had Chidabasa, will go for a walk in the class.
- Chetana – Achetana Vibaga is projected in me to enjoy the Drama.
- This Drama not possible in pure Atma Chetana Tatvam.
- In Atma, Jada, Ajada Vibaga is not there, no transaction.
- Because of Agyanam Drama possible.
- Entire Dream possible because of Nidra.
- Understand Dream as Dream no problem but as reality problem.
- Actor forgets it is Role play, becomes serious, then problem.
- Allow Svapna to continue as long as Prarabda is there.
- Understand it as a Dream so that we will seriously not react to ups + downs of the Drama.
- Let serial not become serious and overwhelm me.

c) Same Vritti Bhava :

- On side of wall, painting which is motionless like TV screen, we experience Charam + Acharam – moving horses and stationary mountain.
- Relative superimposed upon Absolute.
- Similarly Relative Waking world of Chetana and Achetana superimposed on Absolute Nirguna Shudha Atma in which there is no Chetana, Achetana, Chara, Achara, Pramatra Pramata Vibhaga, where duality is absent.
- Therefore, Brahma Satyam Jagan Mithya Jeeva Bramheiva Na Parah.
- Same → Means, in motionless Atma both moving and non-moving superimposed.
- Upon Absolute motionless Atma, Relative motion and Motionless superimposed.
- With Verse 18, 19, Jagan Mithyatvam Topic over.

Verse 20 :

चेत्योपरागरूपा मे
साक्षितापि न तात्त्विकी ।
उपलक्षणमेवेयं
निस्तरङ्गचिदम्बुधेः ॥ २० ॥

chētyō parāga rūpāmē
sākshi tāpina tātvikī ।
upalakshana mēvēyam
nistaranga chidambudhēh ॥ 20 ॥

Even My witnesshood is not absolute but is assumed with reference to the thoughts arising in the mind. This (witnesshood) is only an assumption in the waveless ocean of Consciousness (that I am). [Verse 20]

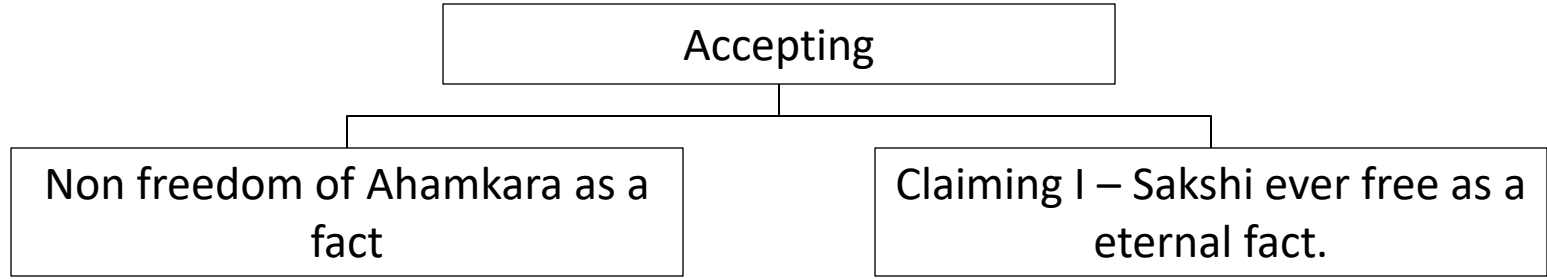
Verse 18 + 19 : Jagan Mithyatvam to show

- I – Atma belong to higher order of Reality.
- World, Dream, Ahamkara lower order of Reality.
- Once I know the difference, whatever happens in the lower waker can't affect me the Turiyam.

Example :

- Dream Rain does not wet Waker.
- Similarly waking events can't affect I – Turiya Atma.
- Relative Ahamkara I, never free.
- Absolute Sakshi I – ever free.
- Ahamkara always associated with Prarabda Karma even for Jnani.

- Atma, ever free, struggling for freedom is meaningless.
- What is Moksha?



- When I close door and remain inside to do Parayanam on Shivarathri, it's a joy and I claim victory.
- If I am locked inside by mistake, I resist.
- Whether situation is problem or not depends on attitude.
- Similarly starving and fasting.
- Starving – complain, In fasting don't resist.
- In one suffering, in other joy, victory.
- Ahamkara is a bondage when you resist it.
- When accepted as fact, it does not affect.

Gita :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- Ahamkara – Fact as per Prarabda, don't complain, Ups + downs a fact.
- Change attitude not Ahamkara.
- Create working condition but there is no ideal situation for Ahamkara.
- Ahamkara never free, Even Rama, Krishna had Ahamkara problems.
- Sakshi ever free.
- Claim freedom of Sakshi, bondage of Ahamkara becomes insignificant.

Example :

- Sunrises, stars become as though non-existent, over-shadowed in brighter light.
- When I claim Sakshi's freedom, Ahamkara's problem insignificant.

Verse 20 – 27 :

- Absolute Nature of I – the Atma.
- I , Atma, free from all attributes, Nirguna, Nirvikara attribute of Sakshi not intrinsic attribute of me.
- I am free of Sakshi status also.

Reason :

- If I take myself as Sakshi, Real, then there will be Duality.

Witness	Object of witness
Sakshi	Sakshyam

- Duality – Sakshi, Sakshyam – Vibaga.
- Dvaitam means Time, space, Mortality, Change...
- I am not even Sakshi.
- From the standpoint of Unreal World, I am called Sakshi.
- Therefore, Sakshi status is from standpoint of Unreal World.
- Therefore, status also Unreal.

Example :

- Dream – Rs.100 crore - Rich status also Unreal.
- In Waking can't order things.
- Can't add anything to Real I.
- Sakshitvam w.r.t Mithya World is Mithya status.
- No Sakshyam really.
- Then can I be called Consciousness?
- Word Consciousness is only w.r.t inert World.
- Once negated World as Unreal, I can't be called Consciousness.
- Can I be called Sat – Existence?

- Name is w.r.t Non-existence. Any word is in Relative World.
- Who are you then ultimately?

Dakshinamurthi Stortam :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakaṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ
svātmarāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

- I can't be named.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

a) Sakshitapi Na Tattviki :

- My Sakshi status is Vyavaharika Satyam not Paramartika status.
- This Sakshi status is caused by my reaction with relative world.

b) Cheitya Uparagya :

- Cheityam = Sakshyam = Object of Witness.
- Uparagaha = Sambandha.
- My Sakshi status is based on my relationship with Sakshyam – object.
- How far it will be Real?
- As real as object is the Relationship.
- If object is Unreal, relationship Unreal, status only Vyavaharika Satyam.

c) Na Tattvika :

- Why give Sakshi name to Atma?
- Temporary name for Teaching.

d) Uplakshanam Eva :

- Temporary indicator, Tatastha Lakshana, Relative indicator.

e) Nistaranga Chidam Ambudhihi :

- Indicator of Pure Consciousness, Chit.
- Free from waves of creation.
- I am waveless ocean of consciousness amidst the waves of world which is not there.
- With respect to Unreal World, temporarily called Sakshi.

Revision :

a) Verse 2 – 7 :

- Jivatma / Paramatma Aikyam and obstacles to claim Aikyam.
- I can never claim Aikyam, till I have dropped identification with 5 Koshas.

b) Verse 8 – 17 :

- Before receiving Aikyam knowledge one has to learn to disidentify with Pancha Koshas.
- Once I have disidentified from body mind complex then I can claim I am Sakshi Chaitanyam.
- As Sakshi Chaitanyam, Brahma Aikyam can't be disputed but easily received.
- Obstacle = Deha Abhimana.

c) Verse 18 + 19 :

- Jagan Mithyatvam.

d) Verse 20 – 27 :

- Jivatma / Paramatma Aikyam again taken up because we have cleared the obstacle of Deha Abhimana.
- Now author assumes, I have disidentified from Pancha Koshas and I am Nirguna Atma.

Question :

- Brahman is Nirgunam without attributes but I say I am Sakshi of Pancha Koshas.
- Doesn't that mean Atma has property of Sakshitvam.

- Once I accept Sakshitvam status, limitations come, witness is different from witnessed object.

Verse 20 :

- Status of witness not my real status, it is temporary status w.r.t Unreal world.
- **Example :**
 - Richness of Dream only in Dream.
 - Richness status goes upon waking up
- Accepting the world, I am said to be witness of the world.
- Once world negated as Unreal, then I do not have status of witnesshood also.
- **Upalakshanam Eva :**
Sakshitvam only incidental status.
- Sakshi definition w.r.t Unreal world.

With reference to waves of creation rising + falling	I am
	Ocean of consciousness

- When I am free from wave and realise water as my nature, I am neither wave or ocean.
- Creation is Mithya, I – consciousness am free from that.
- Since no Creation in me, I can't be called witness also.
- Nistaranga – There are no waves, no creation.
- Therefore, I can't be called witness of creation.
- I am Nirguna Atma.

Verse 21 :

अमृताब्देर्न मे जीर्णि
मृषाडिण्डीरजन्मभिः ।
स्फटिकाद्रेर्न मे रागः
स्वप्नसंध्याभ्रविभ्रमैः ॥ २१ ॥

amrutābdhērnamē jīrnihi
mrushādindīra janmabhihi ।
sphatikādrērnamē rāgaha
swāpna sandhyābhra vibhramaih ॥ 21 ॥

There cannot be any loss (decrepitude) to Me – the ocean of Immortality – from the rise of unreal waves, nor can the false (ignorance caused) evening clouds colour Me (cause any attachment in Me) – the mountain of pure crystal (Consciousness). [Verse 21]

- If no creation at all, what is it I am experiencing in front of me?
- Shabda, Sparsha, Rupa, Rasa, Gandha?
- Nobody can deny those experiences.
- I do not deny experience but they are not separate substance, different from me.
- They are nonsubstantial, Nama, Rupa, lower order of reality.
- Because of rise and fall of bubbles / waves, nothing happens to ocean.
- Similarly I am ocean of consciousness.
- Galaxies, solar systems are bubblets, (like booklet) mini bubbles.
- I am consciousness, vast, infinite.

- Let solar systems, galaxies, earth, bodies disappear, nothing happens to me the Consciousness.
- For whom can I cry?
- I have nothing to loose, I am immortal.

a) Mrisha Dindima :

- No wastage, wear and tear of Consciousness.

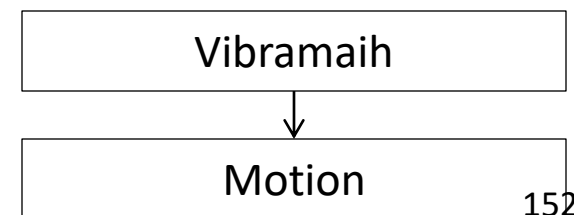
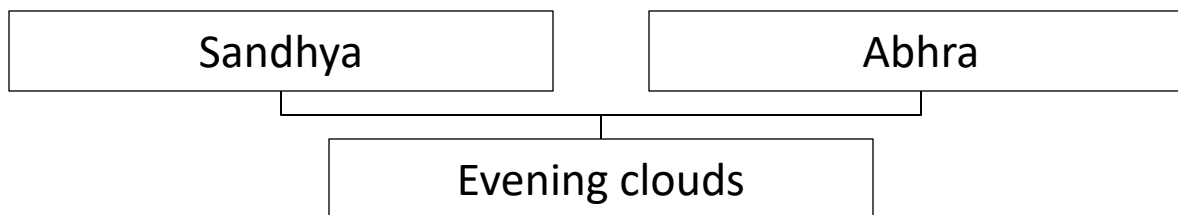
Example :

- Different colours of clouds can't tinge a mountain made of Sphutikam – clear crystal.
- I don't protest appearance and disappearance of a cloud.
- I remember, it can't affect me.

b) Na Me Raaga Sphatikadrer :

- Crystal remains untainted, untinged, uncoloured – whatever be the colours moving.
- Similarly in our life varieties of events taking place, Raga, Dvesha, Kama, Krodha in mind and outside, they never change me the Consciousness.
- Chaitanyam not tainted by events, the witness of emotions.

c) Swapne Sandhya Abhra Vibramaih :



- Like movement of Unreal whirls of clouds can't affect Sphutika mountain.

d) Amtra Abde Me :

- To me the ocean of immortality.

e) Mrusha Dindira Janmabihi :

- From rise and fall of Unreal emotions, illusions, there is no loss in Consciousness.
- Asangam should not be lip service.
- I should claim and must claim - Means I Chaitanyam am not related to anything, then I am free here and now.
- Therefore Aham Brahma Asmi, Asangoham, Asangoham, Punaha, Punaha.

Verse 22 :

स्वरूपमेव मे सत्त्वं
न तु धर्मो न भस्त्ववत् ।
मदन्यस्य सतोऽभावा-
न्न हि सा जातिरिष्यते ॥ २२ ॥

swarūpamēva mē satvam
na tu dharmō nabhastvavat ।
madanyasya satō bhāvāt
nahi sa jyātirishyatē ॥ 22 ॥

Like spaceness is the nature of space, Existence is my very 'nature' and not one of My 'qualities'. Existence is not considered as a classifiable quality because there is no existence apart from Me. [Verse 22]

Concluding once again :

- I am Sat Chit Ananda Svarupa.
- Verse 2 – Repeated in the end again.

अहमस्मि सदा भामि
कदाचिन्नाहमप्रियः ।
ब्रह्मैवाहमतः सिद्धं
सच्चिदानन्दलक्षणम् ॥ २ ॥

ahamasmi sadā bhāmīm
kadā chinnāha mapriyaha ।
bramhaivāha matasiddham
sacchidānanda lakshanam ॥ 2 ॥

I ever exist and I always shine; never do I dislike myself. Therefore, it is established that Truth / Brahman, of the nature of Existence-Consciousness-Bliss, alone I am. [Verse 2]

Verse 22	Verse 23	Verse 24
Sat	Chit	Ananda

Presented in Technical language :

Verse 22 :

- I exist.
- Existence I claim is not a property.
- Suppose existence is a property. What will happen?

Tarqa Shastra :

- Property rests always in a substance.
- Colour, form always on a substance.
- Any adjective connected to a noun.
- If existence is a property, it will depend on something else for its existence – which will be non-existence.
- It can't depend on non-existence for its existence, not possible.
- Therefore, existence is not a property, it is my nature.

a) Satvam Mama Svarupam Eva :

- Existence is my Nature not Dharma – property, attribute.
- In Tarqa, existence is called Universal like Humanness, Tableness, Chairness, Tallness, “Ness” part.

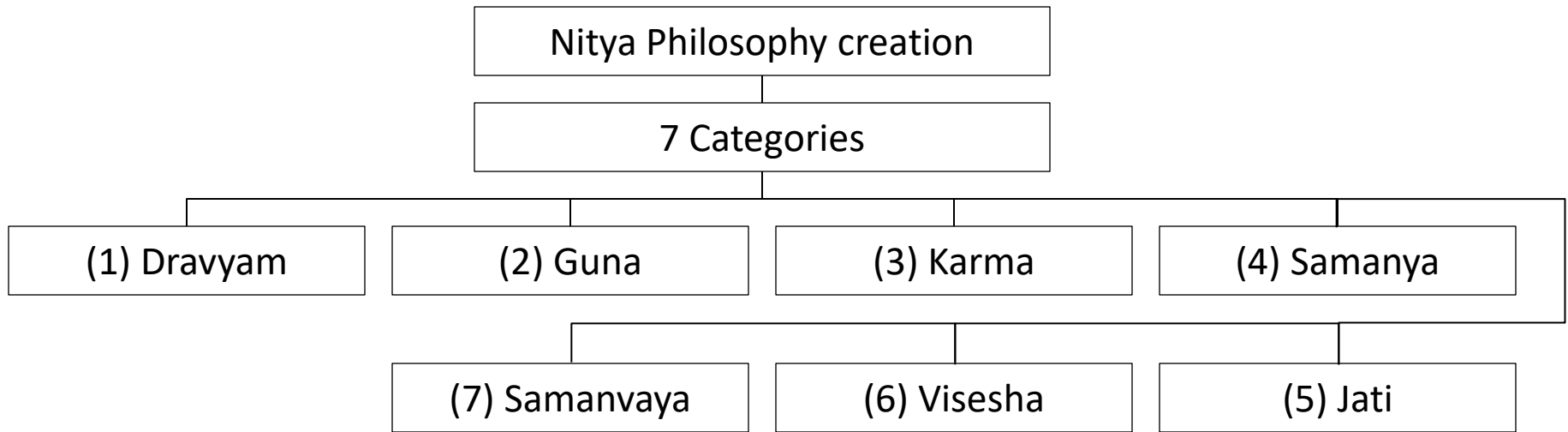
- Existent man, table, chair, sky, moon – existent is generic nature belonging to many things.
- Why Satvam not Universal?
- For Universal plurality required.
- Manness is Universal because many Men.
- Plurality is required for generic nature.
- Can count people, chair, table.
- Existence “Ekam eva Advitiyam”.
- Blue colour, here, there but not in between.
- Hence can count blueness.
- Can't count Existence, Pot existence, Man existence, chair existence.

b) Nabhasvatva Vat :

- Existence like space, one.
- Room space, pot space, stomach space – not many spaces.
- Plurality belongs to container not space.
- In space, no plurality.
- Can't have spaceness as Universal.
- Similarly Existence can't be Universal.
- Existence is neither Universal or property. It is my very Nature.
- One Existence – lends existence to all Nama Rupa. This is my Svarupam.

c) Mad Anyasya Sataha Abhava :

- Since no 2nd Existence to count as No.2 other than me myself.
- Since no 2nd Existence other than me.
- Sat as Jati, Universal, genus, generic nature not possible.



- Existence common to all objects of universe.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Sat – One – not universal.

Verse 23 :

स्वरूपमेव मे ज्ञानं
न गुणः स गुणो यदि ।
अनात्मत्वमसत्त्वं वा
ज्ञेयाज्ञेयत्वयोः पतेत् ॥ २३ ॥

swarūpamēva mē gnyānam
na gunah sa gunō yadi ।
anātmatvamasatvam vā
gnyēyāgnyēyatvayō patēt ॥ 23 ॥

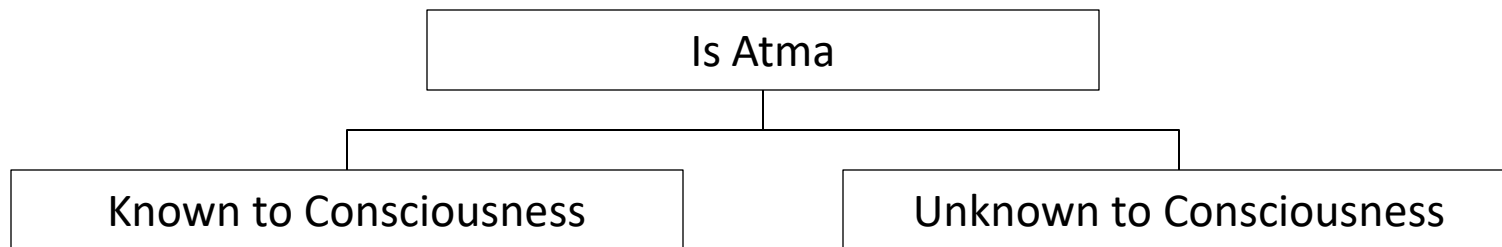
Consciousness is My nature only and not My quality. If it is a quality then, the Self is knowledge (an object of knowledge) by it. In that case, it becomes not-self. If the Self is not knowable, it would be non-existent. [Verse 23]

Subtle verse – Technical : Explains Chit

- Consciousness also is not property of me the Atma.
- It is my Nature.
- If consciousness is taken as property there will be technical problems.
- If consciousness is my property then consciousness belongs to me the substance.
- I become substance, consciousness is my property.
- Property and substance are different.
- What belongs to me, I am not.
- Atma becomes different from consciousness.

Consciousness	Atma
<ul style="list-style-type: none"> - Property - Possessed 	<ul style="list-style-type: none"> - Possessor - Substance

- Possessor, Possessed difference will come.
- Atma and Consciousness – 2 different things.



- If Atma is different than Consciousness, Atma is substance, consciousness is property.
- Is Atma substance known to property consciousness?

I) If Atma is known :

- Every known thing in creation is inert.
- Every object of knowledge in creation is inert.
- Atma will also become inert.
- Atma Jadaha, Kneyatvat Ghatavatu.
- Atma I am , I am Jadam, Dravyam, substance, nobody will accept.
- Hence Atma not known object.

II) If Atma is not known to consciousness as property.

Problem :

- You can never prove existence of Atma.
- Atma has become Asat, never knowable, non-existent.
- If Atma is Asat, then I become Asat.

Tarqa says :

- I am not there at all.
- How can anyone say that?
- If Atma becomes different from Consciousness, it will become.
 - i. Object of Consciousness – then it becomes Jadam.
 - ii. If it is not object of Consciousness it will become non-existent.
- Therefore Atma should never be different from consciousness.
- Consciousness is never property of Atma.
- Consciousness is Atma.

Sloka Meaning :

a) Jnanam Me Svarupam Eva :

- Consciousness is my very nature, not property possessed by me.
- I am not possessor of consciousness, I am consciousness itself.

b) Na Gunaha :

- Not a property.

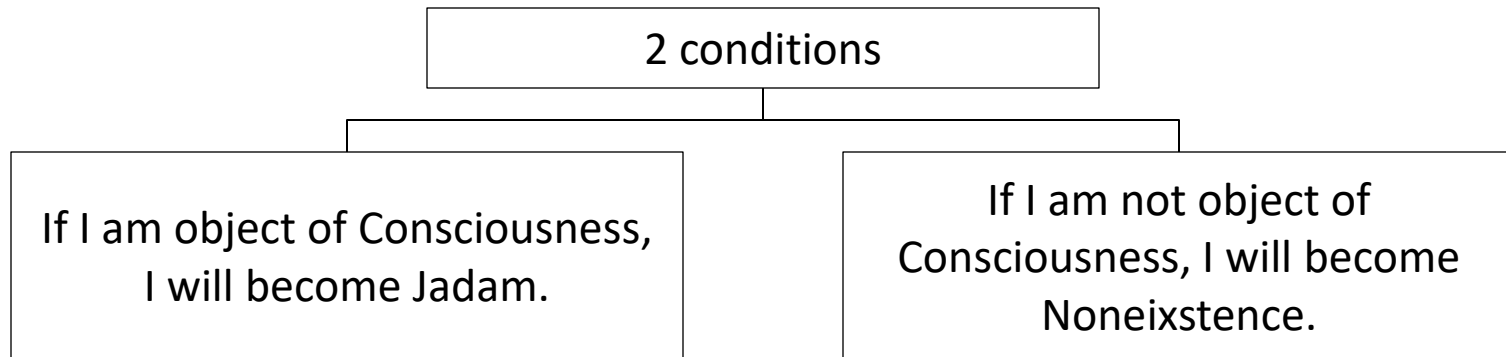
c) Yadi Saha Gunha Syat :

- If consciousness is property.

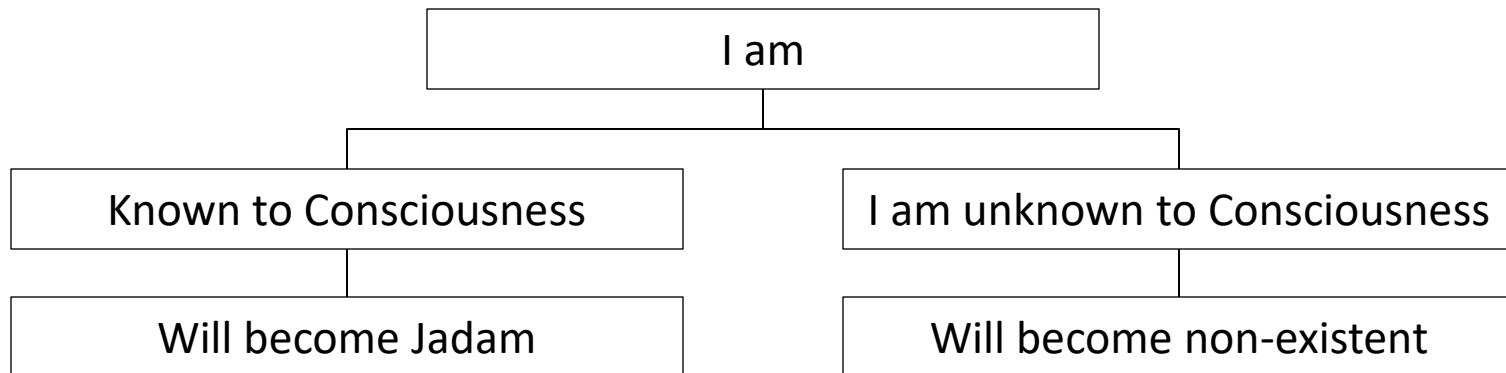
d) Anatmatvam Asatvam :

- I - Atma will become Jada Vastu or Asatu, non-existent.
- Depending on.

e) Jneya Ajneyat Vayoh :



If I am standing separate from Consciousness :



- I am not substance possessing consciousness, I am consciousness itself.

Jneya Ajneya Yoho :

- By being known or Unknown, I will become inert or non-existent.
- Then, I will feel I am inert or non-existent. Both illogical.

Verse 22	Verse 23
<ul style="list-style-type: none">- Existence- Not property, or universal.	<ul style="list-style-type: none">- Consciousness- Not property, it is myself.

Verse 24 : Subtle Verse

अहमेव सुखं नान्य-
दन्यच्चेन्नैव तत्सुखम् ।
अमदर्थं न हि प्रेयो
मदर्थं न स्वतः प्रियम् ॥ २४ ॥

ahamēva sukham nānyat
anyacchēnaiva tat sukham ।
amadartham nahi prēyaha
madartham na swatah priyam ॥ 24 ॥

I alone am Bliss and it (Bliss) is not different from Me. If it is different from Me, it is not Bliss at all. For, It would not be dear, if It is not for Me, and if It is for Me, It is not dear by Itself.
[Verse 24]

Ananda : Happiness

- Happiness can't be in any object in Creation, Happiness has to be myself only.
- Logically nothing in Creation can be happiness.
- Nowhere can there be happiness in Creation except myself.
- Happiness not object, it has to be myself.

a) Aham Eva Sukham :

- Happiness is only myself.

b) Na Anyathu :

- Can't be anything in creation – Why?

Logic :

- You identify with happiness by using a principle.
- Happiness is always object of love for all at all the time.
- Always, object of love for all the people at all the time.
- Analyse things and beings in creation.
- Most things not loved, don't bother existent or non-existent, we are indifferent.
 - Pluto – exists or not.
 - Not loved, not happiness.
- Some thing we love and protect. Why we love? Connected to me
- Any object, person of love only because of one reason.
- Connected to me in one way or other.
- Earth quake in Chile / Cotonou.
- No connection.
- LA – object connected.
- Object loved conditionally because object connected to me.
- They are really not object of love.
- If person goes to Vancouver, love for LA gone.
- Any thing, person loved because of self connection.

- Without that there is no love.
- Why do I love myself?
- What are the conditions?
- Self love is without condition, unconditional.
- Therefore, I will have to be of Nature of happiness.
 - I) Happiness alone is unconditionally loved by all.
 - II) Self alone is unconditionally loved by all.
- Putting I and II together, we can say,
 - Happiness = Self = Loved unconditionally by all.
 - Therefore Self is of the Nature of Ananda.

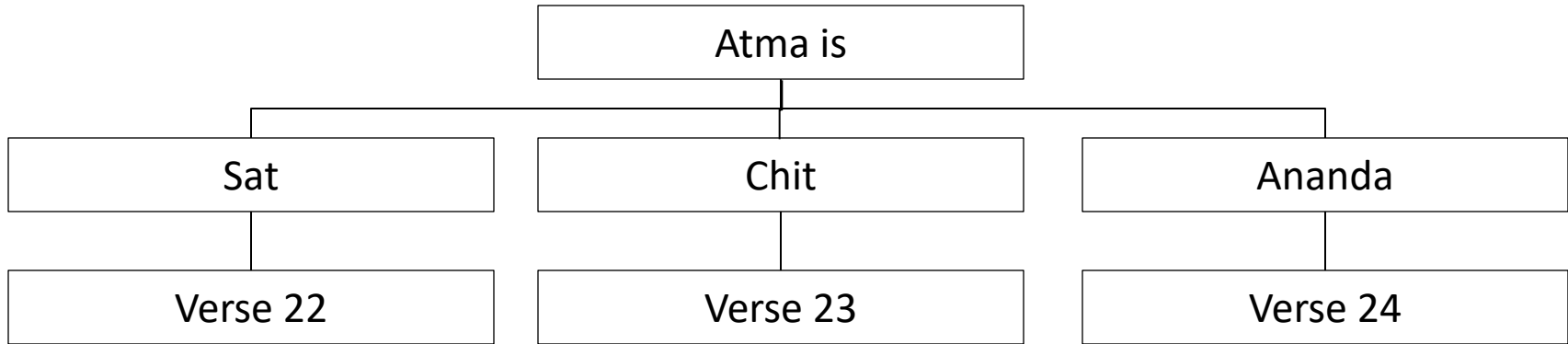
Revision :

a) Upto Verse 19, Author established essential teaching :

- Brahma Satyam, Jagan Mithya Jeevo Bramheiva Na Paraha.
- Brahman alone Real, Satyam.
- Jagat – Less real, Mithya.
- Jiva – I am identical with Brahman in my essential nature.
- I disidentified with Pancha Kosha is Sakshi Chaitanyam Atma.
- I am identical with Brahman.

Verse 20 – 27 : Summary of Teaching

- Restating essential nature of our self as Sat Chit Ananda Svarupa.

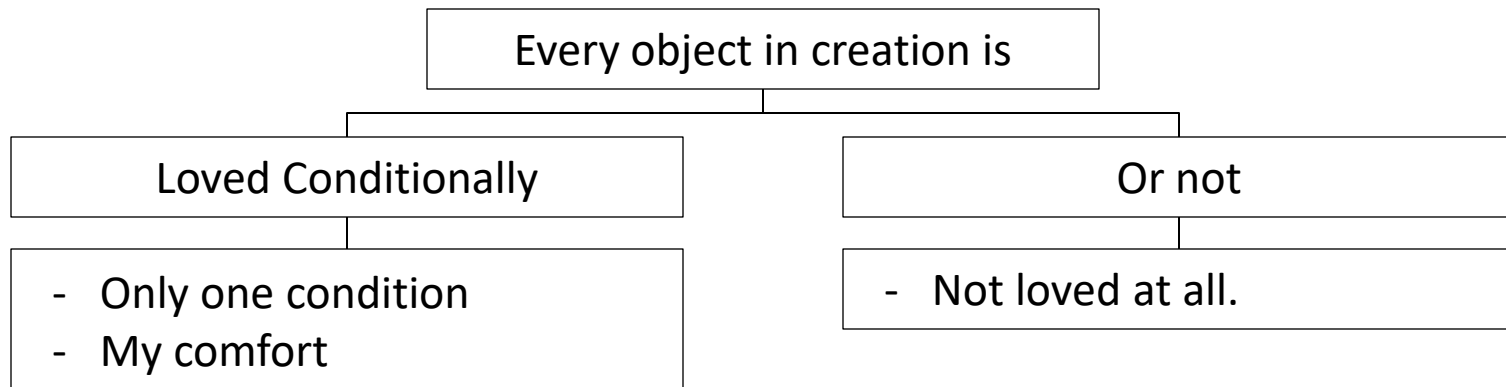


Verse 24 :

- I Atma alone am Ananda Svarupa.
- I Atma alone unconditionally loved by me.

Law :

- Whatever is object of Love is the source of Ananda, Joy.
- Yatu, Yatu, Priya Vishayatvam Tatu Tatu Ananda Hetuhu.



- Moment is uncomfortable to me, I reject object physically or mentally.
- Only one thing loved in Creation unconditionally – I – Atma.
- Therefore, Atma alone is Ananda Svarupaha.

a) Aham Eva Sukham :

- I Atma alone am Sukham, Ananda Svarupa.

b) Na Anyatha :

- No other object in Creation is source of Ananda.

c) Amadartham :

- Not related to Self.

d) Na Hi Priyaha :

- Not object of Love.

e) Madartham Chet :

- Love not Unconditional.
- If not for me, its not dear to me.

f) Anyat Chet :

- If there is some other object.

g) Tatu Neiva Sukham :

- It is never source of Ananda – How you say that?

h) Amadartham Na Hi Priyaha :

- If object not connected with me at all, then its not source of Love.

Conclusion :

- All objects, persons are of conditional love.

Condition :

- I must be comfortable.
- Old person experiences, not wanted at home.
- As duty, people may protect him, never as object of Love.

Intrinsic Nature :

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanty ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe śrute mate vijñātaḥ
idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Atmanastu Kamaya Sarvam Priyam Bavati - Bitter truth of Life.
- What is object of unconditional Love?
- Only 'I' – Myself.
- Therefore, I must be source of unconditional Ananda.
- Hence, Ananda is intrinsic nature of Atma, I am Ananda Svarupa.
- I am Sat Chit Ananda – established in Verses 22 – 23 – 24.

Verse 25 :

न हि नानास्वरूपं स्या-
देकं वस्तु कदाचन ।
तस्मादखण्ड एवास्मि
विजहज्जागतीं भिदाम् ॥ २५ ॥

nahi nā nā swarūpam syāt
ēkam vastu kadāchana ।
tasmād akhanda yēvāsmi
vijahajjā gatīm bhidām ॥ 25 ॥

One reality indeed cannot be of many natures ever. Therefore, dismissing (discarding) the differences that belong to the world (upadhis), undivided do I remain (exist). [Verse 25]

Doubt based on 3 Verses :

- Atma is Sat Chit Ananda, Are they 3 parts of Atma?
- 3 words do not refer to 3 parts of Atma, Atma is partless.
- Sat Chit Ananda not property – established before, they are very nature of Atma.
- It is also not part of Atma – Why?

Logic :

- Sruti and Yukti.

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Nishkalam – Partless.

Logic :

- Atma has to be partless.
- In Creation, anything with part subject to destruction, disintegration.

Law :

- Yatu Yatu Savayavam, Tatu Tatu Anityam.
- If Atma is with part, it will become Anityam.
- Atma Anityam Sarayavat Ghatavatu.
- Atma is Nitya Svarupa, therefore partless.
- Hence, Sat Chit Ananda not 3 parts of Atma.

a) Ekam Vastu :

- Non-dual Reality.

b) Na Na Svarupam Na Syat :

- Atma can never be subject to division or duality.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Free from all 3 Divisions, no 2nd Atma.

i) If 2nd :

- There will be no Sajatiya Bheda.

ii) No Anatma :

- If so, there will be Vijatiya Beda.

iii) No internal division like head, tail, right, left.

- If so, there will be Svagata Bheda.
- Hence, Ekam Eva Advitiam.
- Parokshata represents - Omniscient, Omnipotent.
- All are temporary attributes because of Maya association.
- Similarly Jiva has got attribute.
- Paricheda = Localisation, limitation.

Paramatma	Jivatma
Far away	Limited

- All struggle to reach Paramatma – goal of spiritual seeker.
- Want to merge into Paramatma.
- Remoteness of Paramatma and limitations of Jivatma makes one desire to travel and merge with Paramatma.
- Both are misconceptions of associations with Upadhis.
- Remove Maya and Shariram, no question of travel and reaching.
- Jivatma and Paramatma are one with Atma only.

Verse 26 :

परोक्षतापरिच्छेद-
शाबल्यापोहनिर्मलम् ।
तदासीति गिरा लक्ष्य-
महमेकरसं महः ॥ २६ ॥

parōkshatā paricchēda
shābalyāpōha nirmalam ।
tadasīti girā lakshyam
ahamēkarasam mahaha ॥ 26 ॥

That great light of Consciousness of one essence am I, indicated by the words of the Sruti as “Thou Art”, and which is the pure one (immaculate), eliminating (through Knowledge) the conditioning of remoteness and limitations. [Verse 26]

c) Paroksata Parichedda Shabalya Apohya :

- By Baga Tyaga Lakshanam when you remove Upadhi, what is left is Atma.
- That Atma I am.
- Are you Jivatma or Paramatma?
- Jivatma and Paramatma are 2 of my masked appearances.
- When I remove both masks, I am Atma.

d) Eka Rasam Mahaha Asmi :

- I am One pure great light of Consciousness.

Verse 27 :

उपशान्तजगज्जीवि-
शिष्याचार्येश्वरभ्रमम् ।
स्वतः सिद्धमनाद्यन्तं
परिपूर्णमहं महः ॥ २७ ॥

upashānta jagajjīva
sishyāchāryēshwara bhramam ।
swatah siddha manādyantam
paripūrna maham mahaha ॥ 27 ॥

That effulgent Consciousness am I, which is self-established, all-full, without beginning and end and in which the illusory ideas of the worlds, the individual, the disciple, the teacher and God, are all extinct. [Verse 27]

Concludes Teaching :

- Upasamhara – Beautiful Verse.

a) Aham Mahaha Asmi :

- Mahaha - Same as in 26.
- Jyotihi - Light of Consciousness.

b) Pari Poornam :

- Limitless, infinite.

c) Anaadyantham :

- without Aadhi or Antha, beginning or end.
- Spatially, temporarily.

- No beginning or end in space and Time.
- All pervading, Sarvagataha and eternal, Nityam.

d) Svatah Siddaha :

- Self evident, Self experienced.
- Consciousness does not require any new experience or proof, it is Self experienced, self evident, all the time.
- Consciousness does not require proof, it is proof for existence of Jiva, Jagat, Ishvara.
- Everything else proved by Self, Consciousness.
- Consciousness need not be proved.
- If Consciousness has to be proved, will require another Consciousness.
- Self evident, self power, Self experienced, ever experienced.

Example :

- To see if students have come or not, I have to open eyes and see.
- Whether I am in class or not, is self evident, don't require proof and no need to see, ever evident.

e) Vibramaha :

- Free from Dvaita Bramaha, free from mistaken notions.
- All apparent duality, non-dual.
- Duality not really there.
- Things exist in Dualistic Universe.
- Jagat is not there in Atma.

f) Upashanta :

- Free from Bramaha, apparent Duality, notional duality in form of Jiva, Jagat, Ishvara which is within world of duality.
- Triputi is in empherical world, lower order.
- In sleep, 3 dissolved, hence apparent, Mithya.
- Difficult emotional verse to absorb.
- That's why Visishta Advaitins get angry with Advaitin.
- Ishvara – Relative Reality only w.r.t. Jiva and Jagat.
- No Master unless servant.
- Atma free from Jiva, Jagat, Ishvara.
- All relative things absent.
- Guru – Sishya – Relative Reality.
- Guru only w.r.t. Sishya.
- Sishya only w.r.t Guru.
- From its own standpoint, Atma neither Guru or Sishya.
- Temporary roles played by Atma.

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- Because of Maya, Brahma, all divisions appearing.
- In original Dakshinamurthy all these are not there.

{	Deity	Devotee	}	Divisions gone in Atma
	Sishya	Acharya		
	Parent	Child		

- It can't be called Advaitam also.
- Word Advaitam w.r.t Dvaita.
- To negate Dvaitam we use Advaitam, we do not retain word Advaitam also.

Dakshinamurthi Stotram :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ
svātmaraṃaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ||

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

- I am Akhanda (Divisionless) Atma Asmi.
- Sat Chit Ananda, Svayamprabhaha Asmi.

Verse 28 :

लक्ष्मीधरकवेः सूक्ति-
शरदम्भोजसंभृतः ।
अद्वैतमकरन्दोऽयं
विद्वद्भृङ्गैर्निपीयताम् ॥ २८ ॥

lakshmīdhara kavē sūkti
sharadambhōja sambhrutaha ।
advaita makarandōyam
vidvat bhrugairnipīyatām ॥ 28 ॥

May this nectar of non-dual Truth (Brahman) revealed by poet Sri Laksmidhara's verses, which are like autumnal lotuses, be joyfully drunk by all wise men who are like bees. [Verse 28]

Mangala Sloka : Glory of Text

Metaphor – Example :

a) Sharat Ambuja :

- 26 Verses Autumnal lotus flower.

b) Suktihi :

- Sacred Teaching – Big, attractive.

c) What do you draw from flowers? From sacred words.

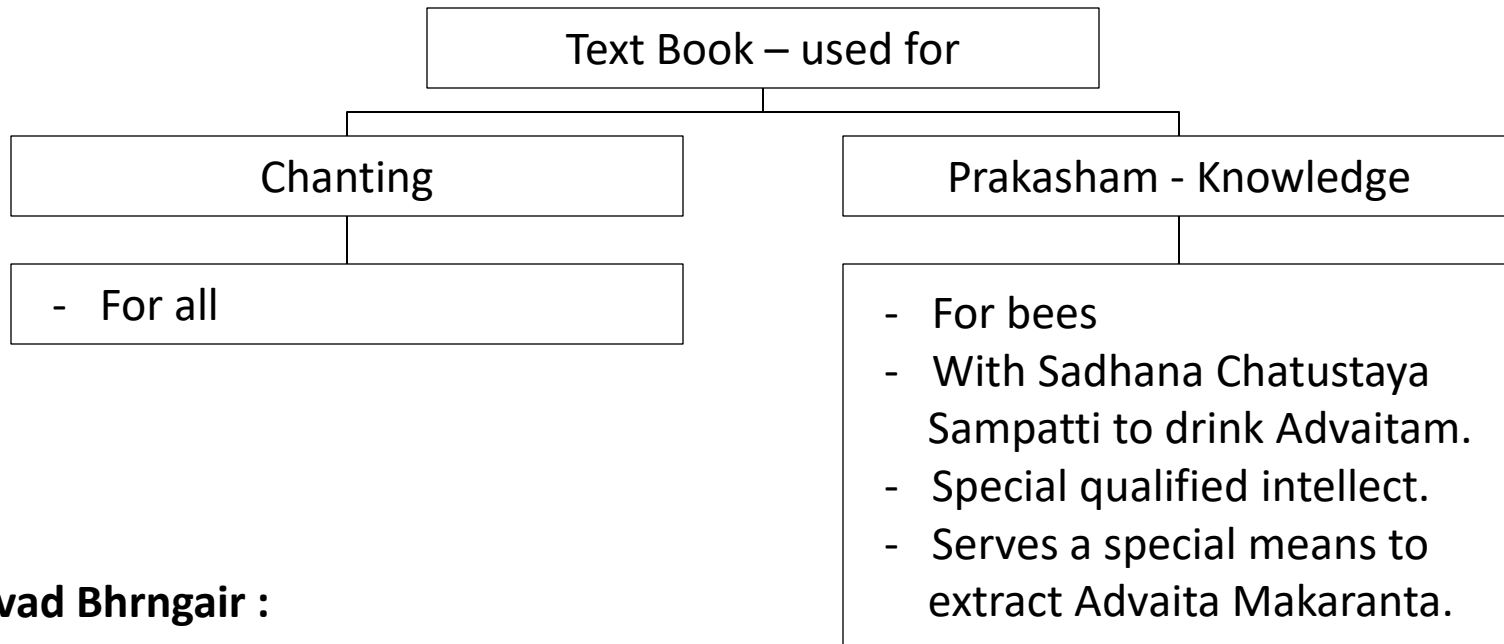
- Honey, Makaranda.
- Special Makaranda.

d) Advaita Makaranda :

- Extracted from 26 verse lotus.

e) Sambritaha :

- Extracted by Laxmidhar Kavi.
- Amrutam not available for all.
- Honey bees alone have capacity, method, Antenna, thrombosis.
- Others can enjoy beauty of flowers.



f) Vidvad Bhrngair :

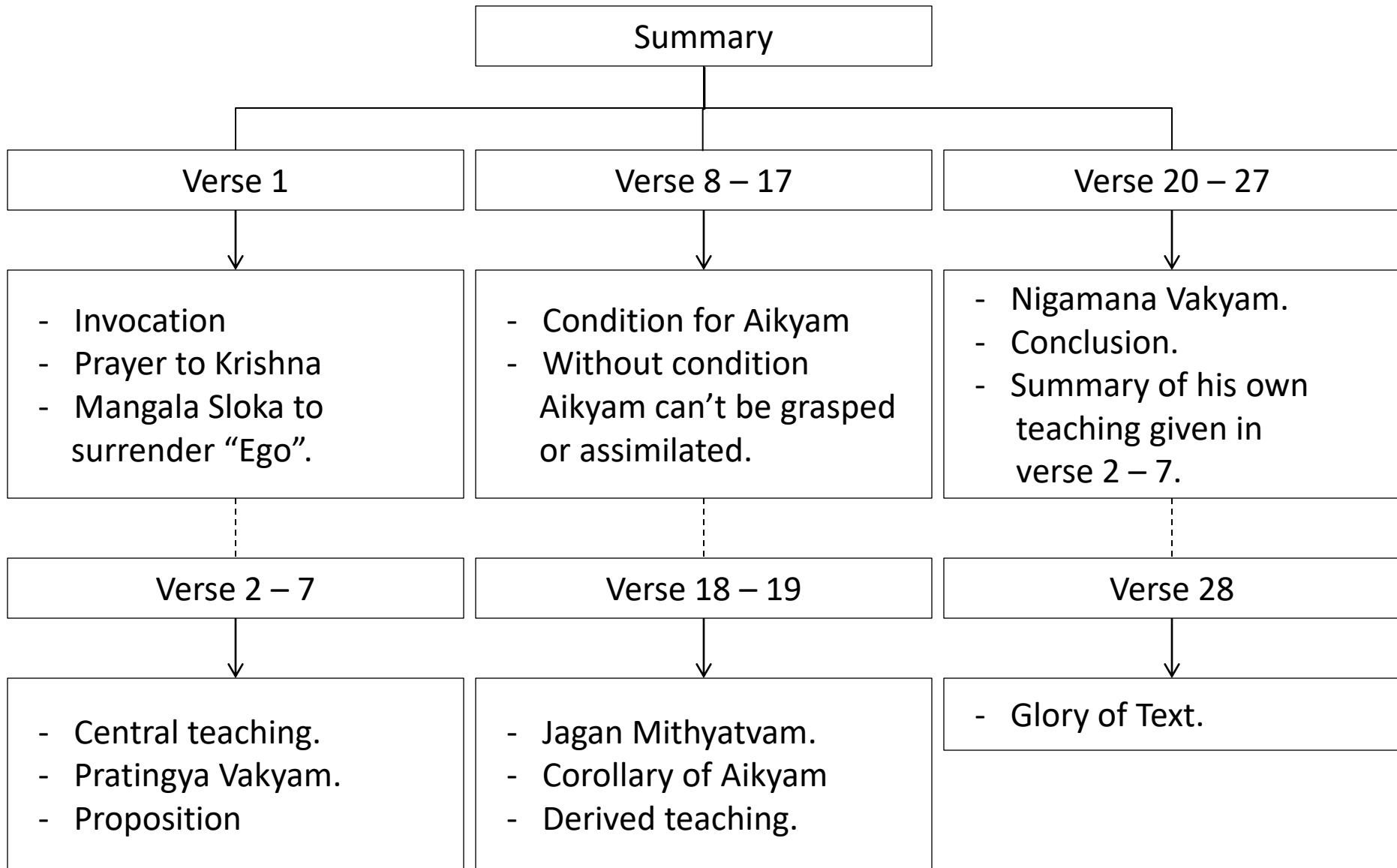
- Qualified Student.
- Sukshma Buddhi required.

g) Nipiyatvam :

- Let this Advaita honey be drunk, enjoyed by all qualified students with repeated consumption.
- Glorification of Textbook and Teaching.
- Advaita Makaranda Text Over.



SUMMARY



Verse 8 – 17 :

Condition :

- Deha Abimana Tyaga → Basic condition.
- Without dropping Body, individuality identification, ego identification, relative I – identification.
- As long as you love ego, Vedanta will not work for you.

Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

**klēśō'dhikatarastēṣām
avyaktāsaktacētasām |
avyaktā hi gatirduḥkhaṁ
dēhavadbhiravāpyatē || 12.5 ||**

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 – Verse 5]

- For embodied, egocentric, Goal of unmanifest – difficult to reach.
- Through Body, family Abhimana comes.
- As long as Aham and Mamakara is there, Vedanta will not work.
- For Homeopathy to work, can't take coffee.
- Condition for Atma Jnanam, Pancha Kosha Viveka.